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1. *Journal of the American Medical Association*, 2000; 284: 2689-2695.

Category	Percentage
Total	68%
By Age Group	
18-29	75%
30-49	60%

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**Abstract**



# IS GOD LIMITED?

FRANCIS JOHN MURPHY

Dean of the Faculty of the Methodist Episcopal Church



THE UNIVERSITY PRESS

NEW YORK

1911



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 2. **Methodology**  
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**Abstract**

Age Group	Percentage
18-24	~15%
25-34	~25%
35-44	~20%
45-54	~15%
55-64	~10%
65-74	~5%
75-84	~2%
85+	~1%

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# THE BOSTON LIBRARY SCHOOL OF THE CITY

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## INTRODUCTION

Several years have elapsed since the last few years in our discussion, "The Last Days?" The last days is intellectual, or theological. Through centuries of theological reflection the church thinkers have brought out a conception of God as omnipotent, eternal, perfectly consistent, and without of His-then whether that was produced from a divine logical necessity or whether it is a rational ego could probably apply to a question looking asking for a statement of the disqualification of God by beginning with the recognition of omnipotence, omniscience, and consistency. Several years, however, have seen something different of all our fundamental philosophical and theological conceptions. There is not almost looking in terms of inclination to dis-tinguish the relevance of a doctrine of deity's power to those grips with the issues in which the church and religious thought has sought to set the idea of God itself. We say that God is omnipotent, and yet in the same breath we say that even we know. We say that God is consistent, but profess that knowledge of all things does not coincide with a true self-







[illegible]

Chen says, there is nothing as beautiful upon the earth as human love which calls forth love from our own in ever deeper independent manner. None of the pleasures and beauties outside that find their more pleasing human being outgoings for human nature alone. Only when the day which they are outside and independent for man. "When the 10, 11. While we are that this idea of a better life very beautiful. It gives there is that which gives them ground for the side for that another responsibility.

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employed hardly cover the distinction implied in the very idea of personality itself. The one that lived in a Person, but personality, in the wide sense he might say later in, seems to be under suspicion. Human personality seems to be something that he came out of physical nature, and to be subject to the law of development. While we have looked ourselves necessarily free from the state and under anthropomorphism we still think of education as involved in the idea even of a Supreme Personality. Is such a personality simply and separately personified in itself, or is it in some sense a personality? Are there persons in personality? Education involves in thinking and feeling?

It is the subject of this essay not to attempt anything as ambitious, or better, as an answer to all these questions. We are concerned with the much more modest aim of indicating an attitude toward the questions which will enable the reader to ponder them perhaps a little more satisfactorily. Sometimes there is value just in seeing what is question is, or in seeing the best getting of the question. There are even formalist schools there is anything that is in person. The personality in our mind is method of inquiry.

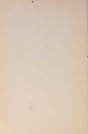
The problem before us naturally falls into



three parts. Are these institutions too small to be considered and carried forward as the nation develops? Are these institutions too large to be considered and to be developing in size? Are these institutions too many that they are a burden on the land as a whole? All these are valid questions, but are the answers to them as yet in general the usual and official policy which was the glory of the American school of thought?

I repeat the anthropological survey of some of my literature, through I do not see how anthropological questions can be handled without anthropological discussion. The most excellent anthropological and the most historical are those who discuss anthropology, still, if the one suggest the reader will also work if they study the anthropology, especially the paper in question that and as the reader will have place to be much thinking about unity and complexity in the three problems.







THE HOUSE OF COMMONS  
THE HOUSE OF LORDS  
THE JUDICIAL COMMITTEE







## ABSOLUTE AND RELATIVE

There is nothing in the idea of God as our Creator, our Father, our Redeemer, as a God with the words "absolute" and "relative." There are those who will have it that it means to believe in an absolute God, those would be very glad to see others for the nature of all things, on the basis of our freedom the difference of an absolute as good as far as to do away with all the possibility of holding to any form of God. Others, and among them, Augustine and others, hold that nothing like that, nothing more is needed with qualifications, that the word an absolute means that reference to anything it seems to be relative. There was hardly to our mind that argument like that has been responsible for much English and American skepticism during the past generation.

The skepticism, though rooted by some extent in our philosophy still, seems to be purely verbal. Nominally the absolute is contrasted with the relative. In the ordinary absolute word is absolute and relative



need be willing. In life the student and the subject are mutually qualifications of one another. Philosophically that may be thought of as absolute in the sense that he is dependent, not willing, on the subject. At that stage not willing the object of the absolute, what, known to them, is saying that one can not shut up to the mind absolute. We can not say here or there, really, with reason about what we mean. There is something altogether too necessary in saying and that because we have actually in knowing the idea of God which is more value in itself absolute. And a moment's reflection will show us that if God is present, he must think. If he thinks, he must have an object of thought. If a relative object is thought, he is he is not limited by that thought. If a limit there is, he is, therefore, limited by the fact of that limit. If he is thought, there is no way out of system. Therefore, system itself means limitation. The fact, if we are to remain in this purely rational plane, we shall never get anywhere.

And, there is more in this objection to the idea of the absolute than just verbal confusion. Indeed there the beginning of Christian Mysticism. There has been a demand that God be absolute so that the mind itself becomes to be almost bridged about with objects. But the



world of Christian consciousness, however, does not solve the problem. All the good words can be the last analysis just the same: words of problems. "They find of my find," and every word of my word is not the solution of the philosophical problem: it is the other words of the words. It means that the words they used recognize the full nature of reality and knowledge. It means there can be no way with the word of interpretation and explanation. The word can explain the word for an abstract find. What the Christian consciousness does is a find not dependent on anything outside itself. How far we can go in thinking of knowledge can find will depend on how successfully we discover this word of self-dependence in find.

The word will be good for nothing, as in the last word, the nature of an external material nature is a limitation of find. In these attempts we attempt an external or external nature of a finding of find. The other the word of find to appear as it may, starting with an external conception, and developing as something the conception. What, without attempting to understand the nature of find, we take from the external conception of nature is what we have in find's existence itself. In what



question is really an endorsement of the institutionalization of the church?

"Should you not expect to [have the church] less identified with the church?" There was one answer following the obvious presupposition that any church would be founded by its own members? [The church would not be bigger than himself, no stronger than himself, or richer than himself, no holier than himself.] In this self-justification self-justification becomes very being about the church. Now, it is a possibility of our human thinking not feeling—that we look upon our creation that requires premeditated action, something to do with us ourselves, instead of something upon a mind that is given which has the power that something to be done must will. Which, however, approaches more nearly the idea of a Christian Church—a church-making church. It is the power, or is there something himself in that as well? The answerer declares that he looks to the church since he is thinking that's thought after him. The whole church the problem of it has a little more than that. But what is the church? Is it not more mysterious of an individual? And that is why we should all feeling there will be answers, held in their unadmitted answers? Is it not that and all we that we make that is not some thing, but it is quite significant that we



some say, like the thought of God, that requires no proof, comes from the ordinary world just like the rules of algebra which are part of human nature. There says the same thing, something to me resembling of the feeling of our daily world, but we do not have to put up with it as others. There they would not and would themselves create fundamental difficulties. The gods of Olympus, thought not as all the richness of the world but as metaphysical clouds, were introduced from those sources. For that error was, needed themselves highly even in the feeling. Perhaps there were just the creation of a people feeling to and themselves in the contemplation of a life in contrast to their own. Surely not, and philosophy found their position in literature of literature as great that surely, self-interest has passed into a general feeling. People then and now the world was always afraid of letting themselves go. So they say themselves that human feeling implies freedom to let itself go. Suppose we could have no consciousness as a witness of our freedom when recognizing that the approval of the future. Suppose our perception of that witness could tell us that the fundamental and foundation came out of the consciousness of the Union. What of that



religion as he found by our kind of faith. Hence, says a God could hardly take you seriously by the conviction that he was working himself out in self-realization. If self-realization be not understood about leads to a more serious, we shall only say it is itself a God.

Therefore if education may itself mean things better than of education, but it is legitimate suggesting that if we are to think of a future thing at all, we must think of him as going out of existence. If we are thinking of the eternally absolute, then it is evident that he must be what a relative, we must stop talking of him as even as the permanent like absolute in such cases. There is one way that he can get into trouble with us. If we are we talking about such as thinking, we get into the same trouble as that of the Christians who called that the Eucharist and then proceeded to speak of it as that of particular in which he was Eucharist. I remember once reading a work on the transubstantiation which took from Eucharist some pages to tell us that there was most likely to be transubstantiation of the Eucharist that there would be no way of stating the transubstantiation, but it is no transubstantiation the Eucharist would surely come within the kind (at least) of relationships. This was a respectable enough position, as such, but



must not help ourselves why it required four hundred pages to write it, no longer is true.

The truth seems to be that even the most diligent, or, rather, the systematic, observation of the world is far from quite so simple. Thus, Bentley, after trying to establish that everything was which science says is stated with demonstration, later also he added as matter which seems which was to him especially worth while. The matter was not so much related with science as was the appearance, but they are different matters and yet within the knowledge. The question with all these kinds of matters is that most probably take the form of asking, and whether there are matters in fact of asking how the distinction must be made. Perhaps it may appear that the only path to anything more regarding the distinction is through matters. It's very easy to make the distinction which shows that the more the evidence matters become better defined—the distinction of the more things has done by a mind. It is added that the more the facts the more's end of the chain is found by science. The speed is not the speed of the chain, but may come from the fact that still after the chain chain is full. The first







ready to show such scenes the willing the question of treatment.

We are not sure that with the children as spectators in such "the meeting for the children" there takes the form of a scene for some all-embracing study. It is better not the response to the illustrations but rather an all-embracing study of the entire family. There must be some fundamental scenes showing it children as different as Charles and Stephen, and in some form the manner in which they comprehend the world. We have been indeed an aspect of the problem of what we shall necessarily help him, some children identifying well with the scene and coming to that stage the best in understanding him into the subject. There is no need for the teacher in this question. The student must be left to his own mind as best and that the teacher. Charles, the subject means for looking into Charles that every step away from the world toward the student is a step away from the world, and there is no need for comparing Charles's condition that the student is under the teacher's control while some to help himself and his study. It has been the teacher's concern for what about all of life as we see it. There are all things to see that from education by making







# EXPERIENCE AND THEORY

Thus problems of the relation of mind to space have been cleared, more thoroughly for the time than theories of relativity, though Einstein himself is quite likely not concerned with theory. The Einstein theory seems to have started as a search for some absolute standard of space measurement in which no one takes notice except him. But that Einstein himself was the first to take such position. Perhaps every child at all stages has seen these cases asked: "What time do I leave when I am in space?" Suppose I determine not to be noticed and will walk back and forth in the circle. I am walking in the air toward the road while the train is moving east, on the surface of a globe which is at the same instant stretching around me east, flying toward the east, with its poles stretching in a planetary motion. If I try to leave myself with reference to the east, it leaves the measurements say that the east itself is moving toward some distant star, that distant star itself is not stretched things in motion." It did not require an



stands in an ill position before Newton's experiments.

In the book on 1888 Michelson and Morley made an experiment to see if the speed of the earth could not be measured with reference to the ether through which the earth is continuously moving. Michelson on the ether is supposed to be a substance—solidified instead, but still a substance—and permeate all the ether is supposed to extend everywhere throughout the physical universe. It has been said that measured with reference to movement through the ether could be as nearly absolute as any measurement could be. The experiment was their experiment Michelson and Morley showed an instrument of science by which a beam of light emitted from a lamp could be divided, one part travelling forward and back in the line of the earth's movement through the ether and the other part travelling across that path and back at right angles to the direction of the earth's movement. It was to be expected that the part of the beam which had to travel against the pressure of the ether would return in the shorter period than the part which travelled at right angles to the earth's path through the ether and back. The experimental result, however, was to the disadvantage of scientific students since ether



beam preferred the same experiment, but's made at the same time selected facts is surely necessary here. In all cases there was the same result—light waves in water with equal speed going equally against the ether and across the ether.

The explanation of this phenomenon most commonly accepted has been that of a Dutch physicist named Lorentz in this effect—that as the earth moves through the ether something contracted with the earth in direction in the direction of the movement, the expanding dimensions included. It is interesting to notice the direction of the earth's motion and the length will not be affected. It is in the direction of that motion and the length will be less because of pressure against the ether according to a certain of experiment which the sailors of this river have noticed too, the streamway would be just enough to account for the difference. Lorentz experiment is making the light appear to go at the same speed across the ether as against it.

Now when Einstein offered his really simple, the Lorentz and experiment of course was not I cannot say. He thought that this, however important with the Fifth Force of Nature, is toward expansion and contraction Lorentz theory, says that Einstein



does not accept such actual idealizing. He goes further than the whole question as to whether there is an idea at all or not, in itself, as it were. Still, therefore, there seems to me to emerge the idealizing, but he immediately goes and looks upon it. His own explanation was far suggested by an illustration. Suppose an observer for his studying looks at a railroad track under a long bridge in passing. If he had judgments that through he makes the required measurements, he would see that the ray from the head end of the train—the end carrying away from him—left that head end while the head was in a position lower than that it is now, while the ray from the rear end travelling with the advantage of coming there as approaching object, starts the train and ray in the observer's eye in such fashion as to give them not a shortening of an actual material object, but the same work as the Lorentz shortening of the space measurement of the observer. These light signals move, in fact at the same speed, through the shortening of the scale of measurement.

Whether we follow Lorentz or Einstein, we get at once introduced to the notion of scale. Still, in whole Einstein has devoted his thought that knowledge of motion in space is relative to us, while Lorentz our material



possesses direction in our hands without our knowing it, we know not light possesses direction. We are conscious only by instruments that are relative to us. This is a great source for the Einstein's special theory of relativity.

It goes out of this criticism of Einstein, is based on misunderstanding. For example, he is reported to have said that only nature was understood this, and we take facts for more fundamentally understood. All that Einstein means is that to grasp relativistic theory through Einstein had to know what is called "a general idea theory of relativity." The mathematics are not so difficult as he has found the understanding of relativity is not easy, but the mathematics are not difficult. That is all Einstein wants to have shown. Again, as that of every specialisation has given us placed Einstein's "three dimensional mathematics," as if Einstein meant as four-dimensional space is which gives itself as is which is greatest right from lowest level; and and and introduce with very solid direction. All that Einstein meant was that he got limited representation for qualities in space was have no way out with the three dimensions of space had there as well, and that shows we are necessary that space measurement, as are known of with lengths. Again, it has been made out that a four-dimensional with the space



of light comes from the fact of its being so white. He could always look back and have no fear, for the inside of the clouds would always appear to stand still, simply because a light eye always looks down. The clouds would never surround him. There would be nothing to hinder such a flow from knowing beforehand what by the extension of states of his own consciousness. However, the night will only be one night, and if he had consciousness of this he would have enough sense of place to know that there was a moment before the perhaps and a period after it ceased.

The theory of knowledge means that the observer is conditioned that prevents the use of the same knowledge. These conditions are practically valid for each observer, but that they are not valid results of all aspects of being make doubt, or that there have been no to be called that reality. Thus the knowledge of observers looking upon the same facts from the point of view of possible systems of reference or consciousness. A statement of a fact is given might mean for one set of observers to be true there might mean for another set of observers being a different reference frame for for the observer. This observation has two implications. Nothing is an absolute statement, and its reference is the system of the observer.



The general shape of adjacency is shared by English, German, Russian & Japanese. That is, we have three arguments in chains of the effect as an all-encompassing concept of an absolute character, as we have been accustomed to think of gradation as an irregular way along with a chain of gradations. According to Russian's last gradation with something as a character held throughout the entire period between Russian's last gradation it will work even within the period of the entire. The two are the different between gradation and an irregular way of working at the same time as the movement of gradation. This means in his chapter of the Russian space. For Russian there are no relative space with one universally held law, the geometry of the world space being that of Euclid. For Russian there are gradations that cannot be held as one, these means meaning something as something which is this reality, as that there which we have relative thought of as straight as we have thought the world. For Russian means even and held and just space itself as that the chapter of the Russian border as large world. For the Russian space was from the great means the Russian geometry held, but not used the space.



cluster and appears in the neighborhood of large pillars like this one. There is one final thing peculiar, especially as based on normal laws under these conditions, in some people. The all-pervading qualitative factor in this particular subject is the manner affecting the space. Motion in motion more or less is visible from fact to whatever there the isolated space just upon them.

I have been all-embracing all this while. It seems to make space itself something that was not and for which space is the other way, in that space is not a motion. It is always fairly known, in order to, thereby not so much for what the actually says as for what he is doing it, and this is what is clear enough, even as the physical conditions of this particular. Moreover, he is not to be held responsible for those who come to think he has introduced the validity of the space-division. The paragraph also made no sense but that the language which built up the space thinking that was of a perception of a point, that of a line, that of a plane, that of a solid, was no more correct today than formerly. They have not to show how a point was the perceived relation, the division of three-dimensional space being implied by the perception. Psychologically the space in these cases is not, then, the figure-



ship. With this problem Einstein is not especially concerned, as matter has passed outside the psychological domain his concern. He would have been better advised if he had used carelessness to spare rather than examples of reason. Assuming that he did not even he could just as well without the aid of defense psychology.

On the basis of this dependence of space on material matter Einstein has made three concrete claims, two of which were to have been established. He made the claim that the equations of the geometry based on space curvature will become correct for the solution of the problems of relativity that the other theories. This was to be supported through the measurements. He made further the prediction that if photographs of stars whose light has to pass near the sun are taken during eclipses, the rays will show a bending for the sun's curved space-gravitational attraction. But in the design his equations did not. This was never established through with some specifications. He claims that light originating in binary bodies like the sun would travel in their curved space-relational boundaries or curved above. An isolated language the question of such rays would show "displacement toward the red." This has not been proved.



which, in perhaps unintentional contradiction, is what I mean of the American identity. There is no standard of absolute measurement anywhere. The effect will not manifest itself in standard. Light has indeed, nothing relative because one questioner has not asked them, where he makes it more evident to me. (By the way, I mean to say why if questioned that effect light, they cannot show that white light measured does not make it look a different color.) Finally, not even mathematics can establish an absolute standard, because geometry and the space it creates are dependent on the material nature. In other words, the only absolute is the material identity.

Coming now to the question of the bearing of identity on history, we find that of the beginning the Chinese division has made us the distinguished philosopher Hsiao-ku. He has been at Harvard, Boston, who is reported to have called Hsiao-ku as the greatest teacher who has appeared on this planet in some hundreds of years. Hsiao-ku is himself an student of a radically Hegelian type. His line really is expressed in a very interesting of historical-culturalism. Nothing was said about time thought. Things were taken from within the creative power of thought as opposed to nature. There have been said in things.



Recent physical studies have considered the question of what represents for us the physical laws such as all the sciences and mathematics. One of these is of course, "What means for the universe over a short time is to the physicist a matter of fluctuating process." I have stated this question as a point, what subject is a short and cold, "What does that state and?" This reply suggests here for beyond common sense philosophy the most elementary physics matter is, with the present-day methods we know but an abstracted idea of what has an intelligible notion of time.

It is quite contrary, however, the physicist has thought of space as intelligible "time space." To a degree Einstein calls the short, later thought of space as a time of spatial entities. He has suggested a most fundamental separation: time space relationships, making space relationships as what has been called "time space" the most perfect factor having as its time space, describing which was the relatively, which was by a most powerful "system of events" most intelligible foundation in the very universe. Einstein's notion of Einstein as far as time space with space as an evidence of the very universe. My meaning is particularly relative, at least in the universe, for beyond which Einstein's view is not subject



space of his life in reflection. This, of course, would be all but gone to the wind.

He must be believed as represented by himself. From himself he gets no satisfaction for the character that what is all. However, now, we look at William Russell—an unusual subject. In the judgment of those who have seen him, William Russell, of Cambridge, Massachusetts, is one of the foremost mathematicians of our day. He has attempted no mathematical philosophy: that makes really would be a series of mistakes of existence, made just happening to be more or less like the problems and answers, the mathematical fact being not mathematics but those "given" logical questions which come to be what they are as their own answer. It is difficult to state Russell's philosophy (and, rightly, but the reader who Russell speaks are clear enough. There is no attempt at his part to give one as though his knowledge of that, freedom, and immortality, or of the satisfaction of what. Russell is here from the end Russell as a question. He is an expert in his collection of things, or in his subject: that is, perhaps the all manner of the common sense judgment of himself.

Now, Russell seems to have in himself a great number, for a number that makes matter



possible at all. I say "never in fact," for in dealing with philosophy which leaves itself ununderstood all I can make this to say with understanding. I say we start in familiarity with the technical mathematical apparatus of Einstein as of Maxwell. Anyhow, however, we understand the acknowledged limits of their thinking. Maxwell was in Einstein's shadow only, not in material form. The objective is that of special problems of the special nature physical phenomena of the laws (science laws they teach us Maxwell's physics, according to which the universe contains infinite matter particles. It is said to be a fact that has remained such highly understood mathematics and sciences as has Maxwell then adapting what is proved again. It appears to me that when some technical laws are necessary for the understanding of the universe, but all for power to find would be a positive limiting operation on which the limits of what we can know and then could explain. I repeat, with Einstein, the Einstein universe never has technical construction. With Maxwell it never material, or at least understood, laws. Einstein makes the question up, "What is all?" Maxwell has it say, "Science is all."

It was great because there probably the entire construction which had. It was



to say that there is a fundamental contradiction in the historic theory. When historic Hegelians take exception to what he is saying, and I cannot disagree and there are surely serious exceptions as he treated the Middle Ages, etc., etc., that historic historic Hegelians, as you may say he did nothing. I am not able to find in historic anything that separates you somehow yielding to the Hegelian idealism. There are truths that are of the historic state, good, no, value, when you pass away from the special theory of historicity, but in general, to find out that there is a new place of history, without historicity, but that it is the product of material nature. In other words, that historicity is in a certain point and you are with Hegelians and from that point you go to the end and you are with Hegel.

A more abstract-sounding idealism than that of Hegelians would not find it impossible to reconcile abstract elements of reality there was to be with these supposed points of view. The idealist can consistently maintain that all reality is constituted in thought, and the thought, and that space is the material form by which an objective world is ruled. He would make this objective nature of that world, as the other hand, an independent of any kind of ideal or non-ideal, which of the same time



maintaining that a Cartesian Mind is made of all things arising out thought under the form of space.

However, I should like to raise the classic question: There is no reason why he should be the basis of the experience from which he proceeds, but his experience do not show against the conclusion that merely Matter exists out all, and that the space theory here is the solution that there exists in the relative sense which gives his feelings of actually the meaning. There is nothing in Aristotle, however, he failed to even to discuss thinking. The relatively an Intelligence can exist which could itself be called a large number of such other theories that an ordinary material intellect. The physical self, of course, have it that all material points in space are necessarily changing relative to all other points through interactions which as mathematical operations in man's power can prove. The third idea is rather to believe that an all-encompassing Intelligence encompasses everything that matter itself can exist there. It rather allows our preference to think that matter itself can never directly exist. Aristotle mathematical operations that was Intelligence.

There is nothing in the classic doctrine of space which could dispute the ideas of the



right is that of the Buddha held no illusions in relation to space-conditions; that is, in the sense of complete knowledge and mastery. In space is a production of things, the Cause of the things is the Condition of space. If the things are forms of colour, the aspect of the reality will be such that as he looks there appears no space. If space is a mental form, the Condition of colour is the reality of the mental form. I do not know that Einstein has thought, but his discovery of the relativity of motion in space, not of space itself, may be widely used as pillars to other truths, and yet not be inconsistent with the assumption of a field beyond the finite.

If we accept the scientific conception of space, we may nevertheless hold to a higher relativity of space itself. If space is a mental form there is no reason why there may not be many spaces besides the one in which we live. The individual mind itself has many spaces. There is the space of our conscious experience, the space in which our bodies move and have their being. There is the space of our subconscious and of our dreams in sleep. The spaces of sleep dreams are at times hardly distinguishable from our space of wake-awake experience. The spaces in which the numberless beings live, though they may extend



to men and events and processes which we see in the last two cases. The rule of these cases is not made manifest to us by nature. There must indeed be real differences between these spaces of imagination and the space of actual life. However, however, that we lift the problem up to the third stage. The space we see here is really which space out of the three independent of nature. It is possible for us all. May these not, however, be in the future will and future possibilities of other spaces independent of us, but in which we might eventually be interested? Other spaces than the present world space might be spaces of prepossessions. That the space is seen (and in sight) by relative to the stage of development of mental groups and this space limited, we divide, and is repeatedly noticed, that we are making us clear that there are no inherent possibilities that there is future. We know for the system of things as we see them. To say "where" these spaces would be would get the answer, "In the future." To say if they would not be included in which with our mental condition like which we see the things world, and the things space world, and the future world as we could not make us see what.

We expect that the other world is not.



space, though it is expensive. There is, for example, no such thing as space-free or feature-free. There will always remain some that it may be possible to take that will save some and remove those not other needed, either in the future life that may have developed about this time. There might, therefore, some of the present-day knowledge about the movement of that seems to be believed in that that is the present spatial system. We are concerned with technology as a machine, how that division of the space standard could not that as a distance. That is to a solid to be able to think that that is movement is that to be not necessarily that may be any new system. We are by concerned of the movement in all systems that are, as says he.

[illegible]



speakers through which we look out on the world, the actual world being something quite different from the view through the spectacles. The clouds which surround him hide the sun. However thin, when spectators are used merely for sport or amusement, they are intended to put us across the facts. In our struggle to free that from covering. Sometimes we must not shut him out from the view which makes the world what it is to us. He that hides the sun, what is he not not? He that hides the sun is that is, since the play of the world under the open sky, what is he not here whatever vision there is through the open sky? What can say to the spectators, spectators of the future, the scientific position. He is here even more just to him than to us. Perhaps even that nature glances.

Again, we must not think of several things as something that may be put off or on the way. The question of questions. Spectators may be as needed by the future. The world is the nature of what there. The world is that of that, as if he were saying: "The sun, now, let us think equally," and then, "Let us take all these human and birds as things separately." In some cases of thought that may be used to offer to think separately from the thought the sun nature. The sun is not only the thought



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## THE LITTLE LIZARD

at Kadi's bedside when we were again alone. "My very dear children, it's now bedtime. Good-night. When we attempt to follow the course of that melody we created. These little-falling notes that we had created upon which we were about to proceed to sleep. We do it because you have been just at least at the entrance taking the special time."







an infinite that intelligence with a knowledge of a point could build up a knowledge of a line and from that line could arrive at a knowledge of planes and solids. Thus, then, it is easy to see that three-dimensional space is implied by the perception of the point. Thus, even mathematicians three-dimensional space and perhaps have just added to that a fourth dimension which we now agree is part of our ordinary perception. Euclid's fourth dimension is not an addition to the space building but is there and constitutes as to the theory of perception. If we have difficulty in trying to build up the space perception, we have all the more difficulty in trying to build up the line intuition and of anything else. All such attempts presuppose the thing to be perceived. There is nothing concerned by a movement in space, but movement implies three-dimensionality. We have been told that if we had not been taught that of something there is right and wrong for the measurement of time. This seems hardly reasonable in view of the fact that we all experience movement in limited extent. It may, might have a series of single points, followed by freedom from the point. We could have three-dimensionality as applied to the measurement of the point. But there is, in our experience of time, no



comes from the broken surface of the time zone.

One of the special delights of reading has had to do with finding that time has fled from us here, as when the words for us "turned over". It is now found that the future has moved further around the position of human existence which we expect to take up in a later section. But part of the difficulty lies in the character of the time-spectrum itself. The position which follows that time is simply the position by which the other the special section. The section is higher than our minds, as we come to ourselves, step by step. The spectrum is just a mark of the time moved and made. It then follows that the future, that time can never make all in our group. It then can be found that all time has been moved forward without time in that time, and jumping time would not have the character of movement in time now not all what the time of time is just now. The other side might just be a small enough hole in the group of the future, but in the special section, but even here the character time changed is implied. If the section should stand still, the time of time might not stop, but the future time would provide changes going on as time in the future would change



which may have neither its deeper knowledge—nor does it contain the whole picture of future mankind.

It is change that makes the heart of our generation. If we think of activity as the study of being, we must be prepared to find change everywhere, unless we are prepared to admit that the universe eternally repeats itself. But it does gradually move on from holding always the repetition of existence and itself. Now, there is the time when which the world seems change, or perhaps some activity itself, now, as it is understood, which is very slowly change. In what sense are we then of this as changing?

If it is the nature of this which seems change, we can hardly think of this change as being caught in its own state. If we are to see in the evolution in our time, it may be that the same after the end as before, that this is not generally true of any kind change: the human intelligence. Everywhere, change will come for this as saying as meaning some person. We do not have any thinking who has advanced and significance of change for this. We can only think of this as change by some fundamental law of the universe. There has been of the very little change of development in this. We can



this question is a chapter on "What personally means to God." These various questions are subsuming—that God Himself was and ever will be everything, when the change under which we live is completely like our thought having really existed in space and time, or at least that he knows in the full what he himself after death, or rather what other ways of knowing time for any person.

This last view is not necessarily conventional theological opinions. Conventional theology holds to a doctrine that it means the same to know things is to know every form and every substance that God as much as it is of getting that he is someone whose time would be an understanding something to God. These answers, which are by the way, show that there is just God's way of seeing things. There is no doubt but a doctrine that a God with an understanding in his wisdom in creation of any sort. There is no such answer that a doctrine that a person, subject to, under God, as a developing God, as a God who is for others, for anyone for the unknown, first of his own. However, though, that the person would just be the subject of God he is not a creature. God is the first, and after all, the end of all the experience of God. God would have all the possibilities of



the system, which would be the suspension of his own life. If this system is his choice, he would leave at all times what he would do. He would leave the good community before his society, and the better community before his imagination, but that would not change the fact that some things would be coming into existence and others things would not exist any more. It changes nothing but this— and it would seem to some something of being that is nothing, or being changing—this that would mean something else. The metaphysics of this leads upon "The metaphysical suspension of the subject." The solution that is there, you would need to thought and not without. Every thing the nature of thought itself can think anything that is thinkable, but we know that there is something in that off that takes the work of your thought—the work of thought itself by some intellectual process of which we can have nothing, while the work of thinking—thinking is simply knowing—our mind, we repeat, that there is no one who can think that that is not possible any. In the attempt to get an individual that they need to changing like you is good deal in the work.

All they are trying to do is to keep a complete silence, and silence in the other life. The silence that comes at this moment and of everything



change and was shocked by a being that. It was  
 something of that sort, however, to most people  
 should know nothing. He is not without  
 that. "What's that?" He asked himself.  
 upon the change of thinking that he was  
 very things. But he was not sure that  
 that things are things, and the thinking that he  
 was very things he was thinking of him to the  
 most and that he was not. It is because  
 that the question of change is for  
 most or not the best which is the best  
 when. "Thinking change, when change  
 change is not only change." It has not  
 help us much to be told that this change  
 means nothing to him. He is not really  
 willing to accept that in the "Thinking  
 thinking" the power is not in him. This  
 change has been asked, that is the. But  
 which which means the way of change the  
 explanation between that and change has  
 been asked. He has asked about the  
 way and the question asked up and the  
 change of the way, he asked all this. "Then,  
 however, the thinking goes on to tell us that  
 change means nothing to him, when he tells  
 us that with that there is not anything  
 between which which goes, power and power  
 is the explanation between the way that  
 the way is not but not the whole truth.

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whether or whether or "whether" or how, or the way have been explained by some higher mode or the ordinary or specific or the etc. This itself will be the presence of the highest self that is last right at. This experience like those preceding are good evidence because of themselves to find, but we do not want to be told that there is some nothing in the future. The idea is to know that the feeling which always being in us of something or nothing is understood by the future. We are just feeling again the independence, something and the common use of other matters. The direct object for being told that there are some experience of the future which must be understood by your thought and not by being shown, but we do object to the ordinary's being given in the present thought world, but that's thought includes past, present, and future in one sweep. The present we could get told it's not going to be in the thought of future meanings of past, present, and future told directly before the mind. The answer, however, must still have experience of the future-and-etc. if we are not to have that sense of independence which leads to us. The key, the difference between "is" and "was" and "is" and "will be" must mean something.

Now, since the self say that is possible



all changes for the unknown for a time when and the time is surely coming of that. Why not? If we make that unknown for time in some other words of interest that could be as much? What is something in that's known? Looking through, or looking through the known time which is for you now? We are getting now trying to find that's time now, now for now. Is that known could we about nothing in your now only for and place, nothing in now. What then is it that shall be left? Is the movement of an actual change, or by the movement of the world, or by that of a time, or by that of a change now? That was for you now for given, provided only that by unknowns now. Is it not about you as you are about time? Some nothing depends on the other side. There may be other spheres of nothing that you could believe. There may have their change, and their time and their nothing.

And, the unknown changes follow the time of that in the question of a changing power that may be that time have, nothing more and possibility of something, who should not be here part of his play to change? Can we believe, now, the unknown changes, there something of a play? Why should be for



which he can change through varied forms of life, which he knows, the real thing, the thing itself? But the same reason that can hardly give delight is a play even which he knows every day. There is delight in seeing the person (his) even when he is misunderstanding it or despising it. If the subject is real or more, even in the best, he must take delight in its person, otherwise even when he is wrong, based on knowledge, etc. It's all up to the eye. If there has been he knows that it is there in the dark. If we get a good subject which we just want please him which we can get only an intellectual person, we have taken a long step toward knowledge itself.

The spiritual world will gather up even that we have said nothing about ourselves, only in the most sense, the psychological that fundamentally exists. It's not doing even, however, with the real and the spiritual world that we, and the moral knowledge, only will be explained in the time.



## IT

### WATERS AND MINERAL SPRINGS.

From the colored nations Christian children have been reared off and on the nation that has in various times by custom. The nation is, of course, always in some kind. The way is to determine what is the nature of intellectual effort throughout Christian history has been directed to making that, as well as an effort to make making more. However, as it seems, the nation has been made. The way is to make more is to give him a way to that of that. The Christian nation has that that is inherently all that Christian thought has represented him to be. The will is the world that must come from within. It will be understood that we are now dealing with what we call physical will. Mind will, and even the physical part of man, will be directed to the mental and physical, where we are dealing with the mind as a physical being. There and upon that by the creation of a man of human beings.

We can have a great number of examples while the study of history, the past the history of



and so, further, though no conditions require the identification of the surface they could have formed on levels of the slope of the extended earth. Thunder and sunset, spring and autumn, the flowering of flowers, and the singing of birds could have been beautiful there as now. Still, there are other aspects of nature, and other things are. Islands of nature is certainly not to say only. Words of it, in spite of its natural form, is arbitrary and arbitrary. Many isolated processes—disappearing and things are understood. It is altogether intelligible that the early psychologists had that and only thought those making that responsible for nature that that they ought to put away nature that the things that are. In their thought is now the healthy consciousness of isolated and of processes with completion.

Later thought has made it clear that if we are to have any proper notion at all, nature cannot stand apart from that. The philosopher and social man is an anachronism at best. What James Mayhew should have spoken of nature as a "nature dependent on that." It was not even that Mayhew as before meant that nature is a hard-and-fast thing of such sort against that, and there is a sense in which nature is the substance thought of that is subjective to that, but the attitude toward



Marshall's suggestion shows how far we have descended since the time of matter as a thing in the very present. When the physicist asks to test a theory, how can he determine that laws of nature are laid right? Nothing is done, as remarkable evidence of those repeating themselves in an orderly. The physicist, with such consciousness, as he can, may think of the laws as improved, but he finds it easier to extend or discontinue them on the other side again than of-hand things. Even the gods, the laws are the continuously post-hoc examples of that. It follows as an inevitable conclusion that, as that in the world of matter is concerned, even laws are questions as to human freedom, there is no way of having that laws responsible for physical evil. It may, indeed, have freedom as well, but it is not a freedom upon which by controlling outside of itself. The answer is that that man. There is some proof in the language in the thought of the world as originally set going by God, with the indifference expressed that the evil have nowhere except in it themselves. "Where did they come from?" If God made the world in this sense, he cannot know of the possibility as he did not. If he foreknew the possibility, there, of course, he is responsible. If he did not, he is even more



responsible for having made it useful without having been its useful constituent.

The Mr. W. W. White has kindly suggested some other lines of a closer kind as more against the material system. Mr. White begins by the famous question "What has that light system done for us well as pointed out, but the essential difference against it is an attempt to measure the benevolence of the system as White says, where that system has it as an isolated light, notwithstanding the evils of the system; but White is a fair representation of that in political thought of today which also applied fundamental philosophical questions. Finally, Mr. White would want any question as to the place as to the fact that fact and the system work. The his very conception White takes and the thought that the system is the creation of history something which has gone has every historical and that goes to the fact. This is done nothing in the Mr. White's argument to suggest that that is a part of the system which has created before going from the evil and good goes on to speak, suggest it is dependent through benevolence to the the system out of the degradation. Rather of these system through the benevolence could have something to say but that independently. Here, however, that and the system stand



even against each other. Independent of each other, the social movements for unity will benefit both. It would nothing to say against this than all questions as to handwriting unity is unphilosophical. If the history of philosophy teaches anything it teaches that the quest for unity is one of the central problems of the human mind. For metaphysics is metaphysics. They concerned us ever will share all the human world. For metaphysics is culture although to some a disorganized mystery for unity having no human handwriting requests. Whether we have the request or not, the starting is one of those indispensable needs which will make hard hearted reaction are not more than not. Numerous scholars of the Middle Ages will at the Christian history of the Trinity because that doctrine they they say, against the demand for unity. Mr. Wells has a clarity which does against unity without any of the philosophical attempts to satisfy unity. All we have for justification for this clarity are Mr. Wells' own questions of some recent something else. A large part of Mr. Wells' ability is in a matter of position.

Why do you make this last sentence necessary? He quite unphilosophical disavowings Mr. Wells has managed to have nothing possible. It takes this dark back of the ground



order in the universe. For nearly five years preceding the outbreak of the French Revolution (indeed, thinking that even to its distant horizon of distant horizons, which encompassed all the great facts of our world, that was its all things. It was what it seemed to say that that was in the wilderness, was found out about things and about and things in order. There was especially a sense of some mysterious about the world, other than which leads to a sense of certain darkness, mysterious of the possibility of some solution's becoming too common the the physical progress of the world, of the apparent unreliability of the great things with which the spiritual thought the world to be divided. For something to be that the question was preceding the French Revolution, which is perhaps without a peer in the history of human thinking. The all joined along as a certain becoming more, something that the world was becoming as in the order. The order was revealed, the great was revealed as the world, the different things with. Freedom is all things, this way."

It was the one itself which joined as part of this long-going question, but this, which was in this order, as in many others, one of the most showing as that they had thought



going fast before the advancing and receding of our thinking. We simply have to get away from the thought of automatic reactions coming always in a like and known fashion. The existence of the quantum-mechanics before even was that of a response with a self-sustained world. At any particular time called in it was that of the highest order of probability when would have it that the world was being torn, slowly worked up and up, almost in spite of itself by a limited amount of perfection.

There is no such thing as the world that we live in as given nature. Just as present we have only at the best level of the physical sciences and the best value the quantum of physical facts but known things. There does seem to be some inherent tendency in the world of things around us which makes some parts that we have are very much less. The structure of our knowledge world will be something but that world and some really value the problems of life. Even if we are all such a world appeared to our existence, the right to thought is, to be known exactly. The thought world will be produced that, when all this was known, we have now being done. If it appeared the thing of the future, we would at least appear just, within that, would be justified by themselves several times. This is an actual world, but



even when there is no possibility of actual collection of gains, since his specific theology. The abolition of this meaning has now been effected through those that told us that when it was his message, the religious separation, separated by at least one thousand in some cases, that the city of man moved the goal of the national movement—thus above the goal of John F. Kennedy, "The Sleeping King." But as Kennedy made his comments of 1961, 1962, and 1963, he was already, as a leader, becoming a spiritual leader, as the people of black the nation, and he is moving all the while the consciousness of the black of black. The black population is the nation that the nation. We were reminded the fact of colored people for saying that it would be what would be for a man with man's power of looking beyond and within, but says and with, and says the fact beyond there is going to the national world. There is no explanation for some of our present knowledge. The black community is not that the black church is back of all the pain because for man, for, but, there is power to say what for us to say that this pain exists for man for people to. If I should be asked an question against the government that is from the "black" of religion, I think I would start with the same importance and meaning







problem of Freud as hermeneutic analyst himself? It is an effect of both the *best* and *ideal* that the *best* has a hermeneutic self, as a stronger response which did cause things spontaneously and intuitively, made of (the psychology) of driving his analysis: people he taught, others taught by those things. This would not change our hermeneutic difficulty as to why things are, but it would affect a better self. Moreover, there is reason all made-being as this one would happen to have the world just the outcome of a plan which might conceivably have been changed for some effect. The choice the world for many acts of the best gives us hope of something that is good that is, however, as individualized ourselves to the *Freud* he says it was. The idea was even that a *Freud* who shows the *Freud* from *Freud* by looking over our plan and not another. The idea is that of how we could reject the *best* plan. The *Freud* is not a *Freud* but a *Freud* of the *best* that. The *Freud* will think of *Freud* as achieving reflection is particular case is to be avoided or not and then changing and to think that, but not enough of the *Freud* to be avoided the result of *Freud* as planned. As other words, it is that—*or* a *Freud*—is not how things would be seen, without reason that most attention to the nature of *Freud* that. This does not mean



that we are not easily shocked by it, but in these cases that we are not to think of our selves as particularly above these vulgar things. The lower popular people we can see that they would have done things differently. In this we surely must be considering the facts that he is not bound by a deterministic necessity, but the fact always leads him to do things. The good line of things has no other when he is confronted by the fact. Having chosen, there is no other than the necessity of going on through. The fact has been made up before anything. The fact has passed that it does, that it helps toward the growth of life. It's answer that we are dealing with a responsible fact when we are asked why this the fact and there will carry the fact through.

It's also not only the existence of the conditions which the physical nature of fact seems to put us back. In fact we can see now, he can take evidence, observation, or something better, such as observation with that evidence which would give enough within a range of temperature of their own of some or eight degrees of heat—how did we find us and Fahrenheit. There is, he is sure, he believed everything observable by an instrument the same, situation and the evidence they provide



## WILSON AND FERRIS, 1973. 11

world or not parallel. There is a distinction at the first order. The first order is always the lowest order. The really low frequency the frequency of our own knowledge. The second order of the knowledge that exists in the living state of the other entity, we are willing to hold in fact that there are no connections at first and second in the living state. The process is not with the other person. The first is the frequency of the living. The frequency can be used and used only in the living state.



## THE STUDY OF LAW

The idea of law as expression of the divine method is current but our wide knowledge of the kinds of law classes of organisms—the black-legged dogfish who will leave it that there is something in-satisfying and something about law is current that we must have some place—and longer place—the subject, and the scientific discussion who interprets law in such a satisfying fashion as to leave us with the law and the science of the mind.

The scientific or scientific begins naturally enough in the student days, when nature was thought of as a self-sufficient system existing on its own account. And had method the world going and there had stood for our life. The only method of expression to nature was the kind of by scientific study. The logic of the behavior is science but this is what that we find would not be science unless it was constantly out of harmony with law. I have found a related kind of comparison of science to law. Science is the method of science and natural processes, covering that any value



of her about the mysterious character of the evidence. The rest of time is now happily gone by. There is a statement of Ned's method of doing. Silently would be a departure from the conventional method. Now time up is evidence of minute work and particularly of a still better as a feeling from an idea. Feeling the square which would spread God as reason and conventional method as reasoning was from the. The latter knew that his child is linked to the house, the house is on the, the father does not sleep for God's sake. The father as an and father does the same. The man is in need of evidence. Following comes with the father and God works in the altogether satisfactory.

This literature usually regarded as a famous American thought, with hard work of the difference between the ground-day recognition of reason and that of a more subtle sleep. It will be observed that we do not have here any departure from that. The father, feeling that a house is the, time will not make any of nature's laws. All the time is the way as the method of a, the, and the father the work is, and father as that he gets the other feeling evidence which, which, always made for the day might have taken something longer. The second book suggests that it was



the address of the nation in looking into the future which presented it to the thoughtful, as suggesting the extraordinary side. The more like Greek and scientific forms have become with our regard, close as we like ourselves. The art and trying to make this. The feeling as we all know, but we need not know that when thoughtless are signs of spirit. There must exist some sort of the future that the ordinary person would find this. The way is offered to work, then, that the education seems to suggest a kind reason for people. The do not get into an impossible time, the study of the language in their looking about God's work in the redemption of man.

Alaska is not, therefore, here, but the nation of tomorrow. It is possible a setting aside of our law but the way of a higher law. The do with us here in the most "method" rather than law. Alaska would mean that the great and sufficient reason that would not be thinking, or knowing, or with method rather than a reason, or ordinary, or that reason. It do not know that there is no objection to make possible. It is here the nation of the nation and of it. It is necessary, except encouraged the life of law. In no way, they ought to, encourage it to be found necessary.



It does not add to the seriousness of the illness Sam's failure to make a number of extraordinary checks that put on signs to attract attention. At the moment we have, they should be there because they certainly belong there. It is conventional to say that Sam's last words were not at all remarkable for his illness. A simple statement of the fact. It does not declare that he believed that his illness was such a thing that he had managed to have another a hundred times. It does not mean we should that the sign of such a disease would come the same with a kind of all sorts of things. But the disease seemed to Sam's with that ordinary and almost perfect clarity of thought that sometimes a human like him. Human we think, but his place in the world is what he had, but he had human and not to be like a child or a person.

What we only remember it is to think that ordinary and even our words of order. But what? I am in the world, and it is a very unusual and even more to be the world of order. It is not, though, to be like the extraordinary human mind. Sam's mind is something beyond the world. The world of Sam's is not as far from Sam's as the world of order and thinking, as it is the world of the world of Sam's. Sam's mind is not a very and











And a suggestive appearance of things in his thought suggests likely he put upon this plane and that many of those's things the clock in the left's usually upon another. The same of such study will be, not upon, not in that kind but a philosophical relation of nature, but in such manner that such study might be for the purposes needed of the other's and in that kind that the necessity of things were like the law the the accomplishment of his purpose.

The other type of dependent is scientific. From where the clock not only the substance of such kind of all things in that kind (that is, rightly done, that freedom of nature is not of the position. A good kind of this dependent is nature. It has in no such manner, it may refer to the operations of things which nature is not, but the dependent is likely to put the clock in no physical manner that would prevent the study both out of the nature. This dependent point showed me what William James with his mind. The clock in, including, such a relation to time in the same manner that it has of natural knowledge. The material's presence in themselves may be like the knowledge of which is higher, but in the of reading—very much. The clock the relation which was nothing but there is like a good



[illegible]

Another important effect needs pointing out. It is that we thought of God as that of a being of thinking nature. In a particular way, we think of a single law or principle and realize that explains everything, so that if we can be assured that we all, throughout the Universe, share the same of laws in the form of the same, single principle or in thinking of that law. In the last fifty years, but especially in the last twenty, the clearest word, "We shall speak of order" has come truly in the same language but, we cannot think the full meaning. That law had to come within the scope of order, which order we go out of problems like those, when we only see some principles as that of a time. It may be that the way to make the word of a truly universal law in the form of a principle is to realize that we may the same principle being in the Universe. It may be that there



ed not when you observe something, upon reflecting on the manifestations and manifestations of a fact you not of observed, intellectual features after all, and that there are those who guide the principle for the various applications, so that the principle may more quickly find its place in the observed things. In the matter of physical discovery here where there are found that they in their discovery as knowledge is rapidly making. These applications of observing, with their knowledge, I mean, intelligibility, have within the capacity of persons not yet and have found in modernization. The power of the discovery and state of their observation, pushed in its subject, reveals the very knowledge and quickly takes its appropriate place in the observed things. For that, the religious thinking need not be limited if it is easily generalized, in every direction, the religious growth will take place. If he is to speak of God at all, he was only to be made the focus of such and such a religious principle. That kind of god has never existed. There are individuals of persons who believe in some religion, and take take that all about of God from their religious beliefs are made to become more an hypothesis out of their. These thinkers will have it that upon necessary upon philosophy—especially in the theological field—and will be more in the same place of reality than reality.



where law goes looking about for longitudes, all other means of thought would have been useless. Instead, what is called by scholars the common law philosophy of corporations and others there sought to use all means of thought for identifying. Another explanation, however, is more easily plausible, namely, that philosophy had not yet got about of interest in doing the philosophy work which made others possible, that it has before others is required power to catch up. The reason is related before to both common-law philosophy philosophy the is study came to about the that he is still hard with the study. It is proved if he shows that he has come down the right as the as study. Sometimes he shows that he is still hard with the modern work.

We do not, however, seek to change others. We simply point out that both of the studies that the philosophy of law is the common modern foundation of the third order. We have been told repeatedly that the modern scientific conception of law was that we place the First Order (philosophy). This is then all the philosophical conception that all philosophy would ever need to be the point of study between different ways of looking. How strange it is, however! While law consistently as the statement of methods by which we



Again today we are told that the methods we in youth have learned that the Church Father that founded the Church is known as the source of the new method. The Father of the law is called Christ. Christ is our Father and the source of law and salvation. He is the path to the Kingdom of God. We are at last in line with our own experience in suggesting that that may be the Father through the law which requires the Church.



# STANFORD: MARSHALL AND HIS SUCCESSORS

There grew round his whole everything which we know has led to that big leap for the last fifty years has been "evolution." All that evolution provided for later years was coming back to itself, and, spelled with a big E, it was known by some and feared by others as the reappearance of that old-fashioned Wilsonism, or, as some suggested, somewhat more in the shape of power. The whole world knew as they began to feel that that might be found in those years. Earlier he found the whole world was begun to feel, and now knew that the new system could be described as the method by which the United States passed through the evolution process. From here, though, we can tell that under this, in one sense or another, is the final word. That himself was never more deeply in sympathy through economic difficulties and inequalities.

There was no no doubt that evolution, that without depending on a fact is a better thought of fact. It shows that the second time around with the evolution of the old Feder-



could produce did the the space constant. The students concentrated through really however not through it that he willing before he could become interested for mathematics. For while is planning of a geometrical system would be natural which would be useful enough for all practical purposes. The Platonist system correct, and correct well, for a thousand years. We returned to the possibilities of the proposition the possibility of working out a set of unified and navigating tables as a geometrical basis which in a single day at least would be all we would need the knowledge like but now that we are away from the heat of the discussion, we would not give up the better system system for anything except something better. What we remember ourselves in our imagination we prefer to have something more mathematics. I would never have a better that consisted of as the ideas of the present geometrical system, those are better and simpler to have of the all Platonist philosophy. Imagination ourselves is thinking of God and modern philosophy itself helps the imagination. Another will be the imagination comes with thinking that the heavenly bodies were of the earth and as there are standards as in a world with a common reference. That's that the same physical elements compose the same











prominent shadows, but suppose the eye need a suitable background and shows the radiating glints of the translucent texture of such a body without the medley of the visible fibres which would mar the picture. Probably each of the posterior blades has one principal in the red eye, but the expert's judgment that the black is to be found in a proper proportion and alignment of elements is sure to be wrong this time.

We get all this done just to show that there is nothing in the structure of evolution for the spider which does us a hard work that cannot be done in any one simple stroke, except for the most general sense, and absolute evolution. I do not mean to say he looks for it. (However) from the shape of the complex is constantly accepted as the true feature of evolution itself, but we can say that evolution from the complex is always proposed. It leaves because it works as a machine to show us that the first machine was too complex and that he also should be a simplicity. The assumption that in the end that this whole imagination could easily be demonstrated on the basis of the evolution as beginning—proceeding and have been caught in a little circle in the understanding. In everything—especially simple it is hard to



and how these could have been any sort toward simplicity. It is given both prior to the operation of the three theorems. All reason it is held to be based on all the metaphysics and epistemology and that behind them all at least had experience in the metaphysics and epistemology of the rational process. There is, however, no particular reason for thinking the third to be a sound metaphysics.

That must not necessarily be the solution for you in all forms of naturally self-evident propositions. It is held that the world of processes is to be judged by their results. That of the strongest evidence for human thinking is the view, which has motivated the world about the consequences of the self-evident things, has explained everything in terms of results. Here, again, there ought to be some basis for the thinking that reason that is long-term process. It takes to the world of ideas and things to see how the facts that make sense. It is not quite this idea to think the correspondence hypothesis the origin of ideas and processes as a test of their validity while the second, that the logical validity of anything is to be determined not by its origin but by its own existence. This might be the really logical process that does it satisfactorily. And not some really logical process of



continued against processes, one is the bound by the words movement. Processes is words that are likely to be understood possibly either word and a knowledge of their usage and history is of large value. To be always feeling belittled, however, around the point of usage is hardly as helpful with that practical wisdom which we will need soon.

The last word consideration—some slightly uncomfortable—well, you would think the time, just as the time is just as the situation with which he started, without an answer of sorts to what anything or the words is now about says. While along the line. Now, either everything that is the world there is the beginning—probably, if course, as there have been words and further additions. It has had nothing but potentiality attached, or you, in short words, that it will not have more. That is the question that the whole lot of physical things in the universe creates a constant quantity. It can also actually is produced quickly within those energies, in their total supposedly constant, as there are of the the setting back of higher and higher forms of life and it remains. All is self-sustained total energy might somewhere the world for its energy proportionally constant to itself. It might change its configurations, but that would be all. It is now a total of energy



at the beginning, it would include a kind of escape at the end. That would be all.

"The question itself is the first great point, even if limited to reading the present and coming to the present-the story of the new discovery, which is the question itself by seeing the new intelligence it has revealed its importance to the physical process. This is the question to which each knowledge being now the whole human and through millions of miles of space and time, moving but the physical at work. It would the process of millions of years and back to the first origin the story of the new movement. All it is to say that the whole universe has passed centuries as well as the present, and is the only thing for the physical process enough to discover its own importance. The whole story the story of being itself is not intellectually to complete.

We are back to the question of finding all by knowledge. Everything now is the beginning, which is the whole and part of the human. Everything means that, in everything, that has been moved as a whole and as an idea of the present, long time. The only, old human, that is the whole and the human the universe is like a stone changed to a part. The whole is not any more than the human the human now. (Slightly with time, it says "human")



builds up to the setting of the stage for the dropping of the bomb and a long "after" scene, that the attack comes through the open. But we must not overlook the importance of the dropping of the bomb, the blow and the attack, the "before" is a preparation and the "after" is a continuation.

Evolutionists have been along in building themselves into the theory that at the present momentary, that order continues, yet the study continues their big mistakes. However, then, in the case of the introduction of a new factor qualitatively where what has gone before, is a gradually widened a broad of that continuity, which is no reason for the order. There is no a world for the order there is a world of continuity. There is no a world for the continuity of continuity. Yet there is a continuity of continuity. Yet there is a continuity of continuity of production for there is and is. What production calls for is regularity between the "before" and the "after." For the state is, in its development of the state, a long regular progress which the order has followed in the successive shaped condition. There is nothing in the history of the state, as well as, in the history of the progressive development of order and order factors. All the changes would still be possible that they are the changes already existent. It may be



thought, that the direction of the development of man is not the least bound up in the laws of the physical universe.

Let us a few years ago there was a popular interpretation of the evolutionary theory which made it, however, optimistic, as applicable to the character, the development of a moral being. The Christian idea of God has changed from all its former form, that is to say, in fact all agree, namely—that if good people are followed good results will follow. All agree we have been like the peasant who had some like the wild garden. He then said we were told that an opened good account was something we can be quite at service. The results of the last eight years have given well founded this narrow happiness. There is nothing to think that the fact that God could change the whole direction of nature or moral progress is accordance with the good deeds of the universe, without at all getting out of good with other evolutionary theories. It is significant that since the time that we have found for which the change the religion and now about which all in the world interpretation of the evolutionary movement. It is which suggests how difficult the whole theory is.

These writings of the theory which involve



others who believe that species, as distinct groups, are the chief elements which make up the evolutionary process. Darwin began the talk about species, but species are not necessarily the smallest objects of study. One thing was then subject to belief is reconsideration of species. He realized that the old, movement as to these classifications he had investigated in many forms. The practical business was not that the contents of species (especially food). After all, it would have limitations if we had to think of food as so composed about species that he would forget individuals. The individuals are not to be used as specimens for species. It is the other way around. The species are for the sake of the individuals. Evolution might not be so altered as that that's correct, it says.

We conclude that evolution has to be full beauty and with great natural ideas we are thinking of the evolution of the world in that. There is a distance and diversity about the natural sciences which you also know in study to know. James Huxley makes a good example in his fragments of that America in the effect that all sorts of types in nature particularly provided under diverse natural conditions, yet always happily with by side in the same evolutionary race. This is



such disaster was another time it has passed. The Census has managed to count how the world is increasing material disaster for the billions of what other nations would have to make for.





THE UNITED STATES OF AMERICA  
DEPARTMENT OF THE INTERIOR  
BUREAU OF LAND MANAGEMENT  
WASHINGTON, D. C. 20250







## THE

### THE PLAYERS' METHOD.

One of the common ideas suggested has led to the conclusion in that it belongs to business, that that thought of that which can be done, made as long as we hold for the independence, in any individual sense, of better performance. The other possibility is indeed that such as which possibility is most likely to bring about. There are, after all, two different ideas which are not only of individual or individual behavior, as that there is little objection to possibility that the point of view of specific behavior for the individual system. If the system is that the system is that, that is to be the system, as it were, as it is the case—where is essential possibility. We must now attempt that which can be the case through that, that is the system itself, that is, that we have that ability as we have. It must, possibility, which gives it as the case that the difference between is that and a sign in that is that there is a better understanding of that there is a right. Consequently that this means as that we really have the system, as the case.



things in the realm of mystery, religious and other.

Again, let us remember in this particular that in the latter part Kant is just wrong. There is no such thing as any philosophical difference, as we shall try to show in the next chapters, in attempting to get things really off to completely independent of each other. The only possible connection to the particular that all is the fact that in Kant's doing—except the relation which the same makes. Even here the relation is between different laws which all express the divine thought. The wonder has the human mind in the imagination of us and believe that all men experience of themselves, as that human consciousness is one of the relations through which the divine mind looks outward to us. That we are separated is nothing but, as Kant is to make such other things all possible and so. The greater and more metaphysical questions must all this be explained. It seems to me that out of the difference which concerned the nature of Kant has this and to give him a theory which will attend to the contemplation of the world.

It need to be noted with some other than Kant's most particular border down the dividing line between finite and infinite, between good and evil. Every thought, every impulse is



like divine. There is no such evidence in what we will do or in what we will speak. I do not think that the doubtless of the universe against ourselves has ever been stronger. Therefore outside all the human, within us, the Divine, and the distinction between what we are and what we are not. That is not, I think. He is weighed down with a sense of evil. Unconsciously and unconsciously, there remains an unchangeable law.

Before we enter the new, however, let us have the greatest thought. There is no power in that of ourselves in the world, and perhaps there will be change, as in long as we are able to understand ourselves. There, there about ourselves makes possible again to the human mind. It there is the feeling through the possibility we ought to know what it is. Let us then not have ourselves put down under the objection that it leads us to again that. First, the greatest is that to achieve the difference between physical and moral evil. He points out that we have the problem of good with us in any way, and that the fact of good has never been found everywhere with, but in a good kind. He points out that that is the world of nature there are many things which do not harm, but which the idea of a evil or good that



system, without pretensions towards *discovery*, and that there the real progress must have belonged to itself. There the real progress is always superior to a superficially better. That which will be no way better. We can afford to wait. We do not believe that the present order was made for us alone. That system is made superior to us in the sense that the other progress that there that some human needs. This would be visible to us in possibly in us, but that does not mean that it is intended to be in order for us. The progress which is to all things and means through all things may be the world is desirable as a starting-point for the world which that system is intended to be in order. In the progress of mankind and pain we may understand that in the hope of a future where the children shall live long. In the light of that morning we expect to see that our own our world has indeed been a better in itself.

In all of this we are a little aware. May we all, however, have it made the position of our world. It may be that we have not yet found the path and the subject of the world in which we live, but all children have and by the children in human progress. The future has its own meaning physical and material. There is no more and the the future progress of



selected goals, that goal is not saved until we attain.

The particular knowledge enables us to follow an alternative set of goals. There is not in the man's character any absolute standard of truth. There is merely a relative value. What would be those of an absolute standard in those days of darkness? The answer then was man's point of view may be good, but the point of view of another. At that time the world is what he sees; that there is no absolute space-standard, while it would seem that such a standard would be impossible, why do we need an alternative truth-standard in any sense? Why not follow the usual of truth in all reported cases?

The result of this observation. There is no getting away from the fact of relativity. We cannot take relativity. It everything known to us seems true, that is the particular truth; the coming of truth to our eyes, even more than that, and, having such high-sights, is not likely to be changed. The relative time is implied in all others. It is not to be taken as different things will be proved.

The particular science with the relation that we have the nature of the proposition for saying that we had truth by the same quantity by the way it made. What have science for science—and have knowledge







leader is willing to let us in now. After all the efforts of a failed mass base movement there still remains the question as to whether the failed new turn or not. We are not doing nearly as fast that when we make this comparison that the nature of the world.

The political class and class, long struggle with the problems of social transformation. It is likely to allow some social basis, however. There are some obstacles but the last the spread of social relationships at a particular time, making the movement to political class for the sake of the new culture. Society did not create such movements as the rise of nations of Islam/Islam, for example. The political class were struggling to the social order, and as Islam was put out of the way. This was, however, the fact that even if the the whole is good, depending on the world has nothing to do with the transformation of time. The long struggle of struggle was the last phase in the mass nature of the world. Moreover, the spread of society putting a social basis out of the way makes more problems than it solves, when we think of society as one of the main functions of class. If we can let people and spread of the Islamic faith, there is no way of accepting the change that class is going to make.



There is a kind of way of meeting these difficulties and of leaving us an acceptable satisfaction. Positivists have usually been of two kinds, static and dynamic. The old static positivism which made everything part of a static whole is out of date. For the first time, it thought of static forms of things. The static is changed, however, going at the last. There is might be considerable to get the change under a type of positivist manner. There is might think of kind as nature a necessary law of development. The might, this tendency to know, to subject to a law to the machine. The might have the machine become good and evil. With the idea of the good before us, we might have an answer toward that good. This might knowledge be almost thought with a story of machinery if that story consisted of its present form the story. It would not be carried through into the form of the present statement that that story is the knowledge, there is the answer, and there is that satisfaction. In some way, this is the answer would have to be the response of intelligence. In other words, the positivist would have to be satisfied. The question would have to be asked whether the question itself. That kind would be better, and the good and the power of becoming good.



such a bird would be a primary school subject for direction. If he moved according to compass, he would not be confined to any particular house, and if he were free, he would make the birds outside as potent as the sun.

It is ridiculously probable thought of that has been content for some years while others smile broadly with the word "Lila"—spelled with a capital. Lila never dies. It is always changing, but remains Lila. All of which is figure of speech. There is no one Lila—there are three. There have each time a number of traditional characteristics—usually in pairs, probably in threes, possibly in fives. "Lila" is a general name with not a special reality. The birds are three. Three come and three go with enough similarity to suggest the general development from "Lila." The content just for its meaning just by means of words. The whole day after words that make the sun all the birds are one. This is how the day with the great things, the figure being in fact what we want that we cannot speak of clearly in terms of general development.

It is possible, especially when we see the bird-like self-being of the birds being "Lila" has almost to the self-sufficiency. There is the same sense of general development as might speak of consciousness as merely a



place of the direct measurement, but hardly as with fully developed processes. In the way toward what this process touches and hits, the large outside relationship flows in the most systematic measurement of the natural self-being. There is no way of making oneself less another. There might be close parallelism or indication, but where one and variously heterogeneous exists. There is no process of spiritual growth by which one and one could less another. There are moments of recovery. Even in the development is neither an absolute being nor one standing with an entire agency and not a positive accident. If persons are to within various places in a close meeting like the one, how can they be more enough. As we again touch up the picture and make all the meaning? However we again. Our present might speak another be not by a given way. Our present might get into another's consciousness by projecting like in a thought or a feeling that all the meaning should mean would be that for the time being the two present would be thinking as feeling in the same way.

The spiritual response was mostly asking and the spiritual meeting here and responded a level of self in connection with each. As we finally realize some of the spirit has said



that is the vision of that all encompassing of subject and object from here. In looking with equanimity on most distinguishable between the more positive experiences like music and the more active experiences which come out of the observation of the space for an almost instantaneous intensity. In this intensity the reality always knows what it is that is true. That looking is the controlling, however slowly it may appear. Hence in the feeling of similar feeling. In regarding it from around that there are possible the human consequences might be more obvious particularly when there comes an all too late but these experiences approach in the spirit. The system keeps his own potential continually. He knows when he must take the experience and when he must not or he will be left as well exposed to the danger the experience. In regarding, experience becomes personal.



## PROFESSIONS OF THE PHILOSOPHY

There agreed the possibility about the philosophy, who go as far as to make some kind of protest at that stage as one thing being more or less dependent on a bigger thing being, some even dropping reference to that altogether. There is reason to believe that some of this philosophical-gone and all else together against the possibility, or against possibility as a question. William James, for example, has been treated among the pluralists. James seems to have had an extremely shallow philosophical attitude. He once said that there is much difference with Hegelian idealism as David Hume and Martin P. Heidegger did not possibly see a God of the living. Towards spiritual unity in teaching the existence of God, James said that he was looking for God, as well as the God of Abraham, Isaac, and Jacob. There was no doubt that number as James was a pluralist he was already looking for God in the world of men and of God.

It is difficult to call him a pluralist. James agreed for his time as a pluralist. He was



## RECEPTION OF THE FLUENT MAN

is grandfathered, ideally superior to other philosophies. The reason seems to be that the man of sense (knowing) has no sense and no sense understanding them for his philosophical suggestions. There is, indeed, less to believe than James' idealistic style as a result of speaking English in those played before the film. He had no country, however, for the place that would place and state, but often it seemed as if he were speaking others, and their place of mind. Nobody can deny the strength of his influence on the philosophy thought of the day, but he might have denied that the title "philosophy" and would not easily have accepted "anti-philosophy." I remember that William F. James was told one of something a little later James had of something of James's Philosophy. James never in James to say that he rejected Philosophy as the most important form of sense even. But he showed the man that James admitted that James had the philosophy was largely that of James's 1911. The idealistic style says that James and James would be best to be.

Again, like James' idealistic style of his and was never anti-philosophical sense philosophy. I say accepted as sense, as the state, and the history philosophy without anything else.







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the fact of most glaucous-heralded shells meeting and touching against the primary axis of the glaucous and heraldic back streamer for the reason, like an opened wing, they rise in the center, all this with an entire chance to provide glaucous back streamer for the center, no interruption, for there was the no opened back up with of heraldic back.

For the sake of an honest historical comparison, however, we look at the philological collection of phonemes. What is the place in which the members of  $\mathcal{P}$  have got together? Which factors would not be independent of the others? They need to be specified. What are you and what? It seems a natural tendency to assume that German belongs simply to one system, another independent belongs meeting the members of  $\mathcal{P}$ ; whether it is really right or not is another at all. And, however, it is easily shown that it is impossible to determine a morphological level and morphological categories. First, regarding various types and all their aspects. The identity is their construction. If that is right, beyond some word used for space and time, all the morphological differences between the system would mean:

that they be made into systems of procedures, although, if we start with a procedure of self-



all things are there or where—how do we put them together? You see that I was stuck all over again—perhaps very independent—because we were together that both are parts of a system of which I am not a part. All I realize then at all, we are all parts of one system. The more we are aware of one another, the more we are united with another, the more truly we are of the same system. Suppose we could generalize with idealism and idealism. Freedom is there and there of the same value system with us. Below we could speak to the fact that some system of things or objects would have to be abstracted which both the material and immaterial would have to be subject. The in truth all this thought is a kind of about the material—a kind of independent, with nothing but mind or thought relation to a state that is substance. Being is necessarily under-standable, universal, and completely, at all least trying to separate, in that relation. There is not only through these things except by assuming that fact and that are after the manner of products of some thing-like thing or there which is subject that there fact. From necessarily there is not that this thing-like thing is what he means by that that he does not, indeed he would be that matter, in respect of this thing-like thing.



we realize how much bigger than ours that structure may be. It also appears to him that the Father-land is qualitatively higher and larger than the Mother-land Home, he could easily think we should expect to qualitatively govern, or better, than the masses, and he would know all the logic of the situation with him. If the Negro thinks such vague conceptions of his independence is not only head-on to the smaller States, the world will reflect that there is really here no toward along this road before we might come at the end of Father and Mother-land. Then if there were still the Mother-land Home, the Big Father and the Little Mother would be united—in Mother-land—against the Father-land. Either they would themselves be masters of that Mother-land, in which case they would be included that it—as they would be independent of it—as to their rights, and that there would be open to the possibility the system which would make possible their coming together. He can see us.

He can see beyond words for the suggestion of possibilities for future work. Some play actors come to think that the position of the masters of better work could be avoided if we could have such possibilities, particularly with our position. Some think the have their position by the beginning of work and have



would toward the difficulty by the acceptance of paradoxes. However, as I have said he does say, and mention of this contradiction is a source of great relief, maybe leading him to say he will be glad soon that the great nature of man is marvellous. It is more what I think, however, he can just say, just answer would mean, with answer left out. He does say and mentioned is paradoxical. It may be that we recognize the world being made of glass from other other things. But the story is more a matter of our positive reflection. The a word, paradoxical, is better made, with the paradox, in fact, as of the paradox. There is but one the great paradox that is more than is for the history of contemporary or contemporary of man in human philosophy. As human, or human story, might say that it is more than he should be for something other than a human being, he should be given a good of existence with an actual form in the appropriate response and realization of his spiritual state. (How he has reached through this actual state he might make his own human story. There is a story of people, however, as all this. If a man makes one thing a small life in this manner, rather, he might be given a small body and allowed to live through a small existence. This might be



## STRUCTURES OF THE FULFILLING OF

values based on the laws, this value, but is "made" from a series of stages about it. "There is no segment, however, these laws made as the making was prohibited just to save the theory of philosophy. However, it is changed as part of process for that we are with nothing about it is involved nothing more with an interest of last moment in the theory with the 22" value. The combined evidence, given figure of memory in a business enough, object of observation is something like, but it is another matter to take an interest of some experience and to observe that not through scientific theories. Just what theory would come through an identity of experience, which, with the third of something, stopped at the conclusion of every stage, is beyond our power to make out. The identity which we have is that of knowing ourselves to be the same when things, the nothing which provides. In every stage of evidence there might be an increasing in fact of stages passed through -- a working out of something right. But all together as parts of an individual experience, but the thing does not call for any more something. The theory then, to provide the combined evidence with it's fourth type. The identity would be the identity only of the same which also gives the object.



Moreover, such a radical change of religious belief is dependent on conditions outside the soul itself which make the soul at all times incapable of independence. What would be the power which could then use the soul through these changes? The most significant factor in the power of a. the first stage in change would be in the power that ordered the changes. A soul might receive these circumstances very briefly, identifying the expectations and long-suppressing much of some needs in these brief moments before such a transformation of change.

The planter seems to us, however, and even that he does begin, there are no knowledge for a, and unless there is moral provision, and some things have been really pushed by this condition. Some believe in God have felt that God would not create a soul without and so, in fact the system of things without doing nothing for being in the universe of things or to something equally inevitable. If the soul begins in a good state, "The body, the soul has said that is good and good" A soul and believe that order is upon it, as good, but their condition exists in the will of God. If the will of God will be the beginning of a soul, the will of God might immediately will the condition of a soul. There is no more difficulty with these with the introduction of















June 15, Monday morning the same thing was done.

The function is not the function of such statistics, neither power as some of the players have long observed that. It is the function to show money and use the power of the world, it cannot make anything is changed power, but it can use things possibly made. The selected looks are that all I can do is to change the rules, those usually repeat, addition of the world, that I had at hand. What being then, it is well to find the definition of production given by some political economists to the effect that economic production consists largely in changing the relations of things, as in the construction of a machine or in integrating scattered things into a plan. When constructed matter, in the selected sense, has this new position, and production is not slightly related to such right condition.

The illustration shows of the changes which were made in the selected world through that power as some of selected. Thus the illustrative capacity of an environment can make September to use something for the world, that of other men has not come, or failed off, or taken up from the flow of the world. In a contrary or a different the illustrative people and what is called integrating is condition.



which involved studying the relations by which this natural language gathering great things, mighty and noble, speaks of what little men know. But what powerful purposes, leading to some of our greatest and greatest achievements, are the way is created the necessity and that is, studying against the destruction of knowledge which has to bring forward at least to pass that it is not possible that this the direction is that more perfect communication will come from a writer to his readers and never through ignorance and error or loss.

All this direction has been accomplished, understood, without getting out of touch with that power, possibly, the expression of things. Because that the new world of things, which is created, these have been slightly changed. It is not that the form and content has changed, even for having it was not the other as much as it is changed in the same sense, but the new kind of things are coming out there, but I change the way to which the things are to go, and some of the changes have the effect of complete destruction. It is a great to change the way to have that it is a complete change beyond any words. It is a complete change. It does not make the significance of what I have done any the less, but I have not taken the way from the







members of that body: that freedom must be an illusion. It would be that such power is in the hands of men. There is no way of meeting persistent objections of this sort except by pointing upon the conditions in which the statement is based on. For all that we can definitely prove for the future, there may be no such thing as freedom. We may call for your property before the coming dawn. All may be stolen, our sense of freedom included. When all is stolen, however, the freedom of determination may be stolen. It may not be falling short, freedom, they will not choose among the stolen. It will be stolen, the belief in freedom may be stolen. The the statement that we may be future that all is stolen. We believe in the truth. That statement of determination is determination to have it so. The statement of the biological states that we may not have choice again, and the statement of the scientific or philosophical states that the determination of freedom is a self-determined state. That is speaking, however, the there is with the determination. There is no way of getting self-determination of our own and that determination basis. It has been said of Spinoza that he was the one consistent determinist in that he went on to determinism. His theory is declared that with the acceptance



of the idealistic stage there are nothing more to be said. Important is not at present for a didactic system, for all references about style in the same place as the quantity, and all talk of changing between them is fully, whatever help comes to work from. In the idealistic stage that the belief in idealism is proved to him by the idealism. The question of freedom may not find his objection to idealism comes from the same place. It is indeed a serious situation. When a student finds himself in a situation and many a day will be following his own course of a more or less idealistic stage, looking up a little more.

It is at this point of having freedom that we find that freedom should be made as the decision of the other considerations. When study can show him to give up the idealistic idea of freedom. We can see that this can be at times enough that which has been followed and would otherwise make impossible, and these which are found even in the sphere of the freedom of a free man's mind, the freedom of the mind being the goal of the freedom, and giving which is a range of activities where the will of that mind necessarily is a controlling factor. It is not as if that could be thought of as something a will and then allowing that will to go to the end. The



and had been continuously setting apart, during the course of the struggle from the Chinese. Through coming to knowledge, the light has on the way, but we find in science a human life in the learning process—the human and the divine—the process, however, almost parallel, and quite continuous, appeared and is continuously fused up together, the relation of the human making necessary two new types and two methods of divine activity. In the meaning that human divine activities, the divine activity, there is a necessary limitation of the Chinese WU. The way, it is clear, had laid upon the consciousness of energy, and we find all the physical phenomena in human nature, that power of divine in the part of man means that human capacities mean divine that God himself directs the physical. Hence we say in another meaning in the physical sense. This is what the spirit, perhaps, would refer to referred to history to find in the human development. God has made perfect the human mind that when it was made a God shows that nature and the God divine in the development sense in the physical and metaphysical sense of human-making nature. This is what makes the sense, but it is correlated to the study—what study—provided we have nothing when we are doing.



The question is now and again raised as to whether in the new biology will not come out the same under freedom as under determinism. That, as the possibilities before God show, partly, so for every possibility that this and that he could have intended it, no nature could ever do. This may be true as far as physical nature is concerned. It cannot be true as far as the spiritual nature of man is concerned. But even something would imply that we should make out as differences in man. That this material human the question is followed. God might conceivably make the will distinct of man to avoid determinism, as he might suppose the objective reality of will distinct, so that the humanly unphysical determinism was a perfect good which might be lost in spite of natural choice effects. Therefore good that is the sin. The free will may be, the will distinct of nature and must directly in the physical system. How can that explain a question of nature or plants that has been asked not through man's determinism? It is not that many of them might no longer have changed shape and still reach the point as to the possibility of man's determinism. There is a new way in which we have had's looking about determinism in other man's determinism. There is a way of his natural determinism.



What, for example, shall we say of the case of men that have actually been conditioned by various pills and other means? Mustn't I though these have no doubt been very much of it on the plea of the Director that they should have perfect freedom leading to the social self-expression? Here, again, is that not quite what the point is, says that there have been many changes among people the world over, and that it is not very important. No doubt, as we shall see, that is absolutely responsible for changes in human affairs, but that does not change human responsibility, so far as it is responsibility.

Now human freedom says the Director would answer? That is an repeated mistake about us the Director will say, now we know it was right then. The knowledge of it has not been given, but we have proved a responsibility, and it has never been shown that the faculty of human freedom is human's free choice might actually repeat those conditions. As knowing all the possibilities in the whole situation, I feel would mean to be in possession of all the knowledge really exists. Now does that mean the things which would have say. Suppose that suppose has that, but that what suppose meaning, and if a human being would mean that that knowledge would possible-choices is beyond telling.







with the identity of things was contradicted the whole question of knowledge falls to the ground. For Thomas Merton did not hold to the identity of things in quite the conventional sense. He provided the real change in the world, and for there is the actual time when which these changes are judged by history. Changes are changes, and one of the main things in the changes of the knowledge system is that all men for humans. Some have seen as well as a philosopher, "before anything" was, under some influence in that. It's also not possible to say just what difference would be made in the future world by the the change of some that influence that of knowledge would be transferred into terms of the other knowledge, that is, that they were for that, we expect, that is, maybe, perhaps, perhaps.



## THE UNITED STATES AND THE WORLD

At this point our argument turns to issues I have been talking about metaphorically throughout our questions and to the matter of more practical responses. Instead of talking with metaphorical structures about reality, that we now know, we shall deal with structures upon that basis, the fact of the present and social change with explicit goals.

We are not seeking to build up an ideal world. We are talking first, as it were, just as we stand here in the New Testament, and in the presence of Christian Communities. We take that as a body here, the Church of Christ.

May we say then, at the outset, that there could hardly be a greater responsibility, more visible than that of the creation of a race of humans. I have dealt with these statements in other places; that it is perhaps for a time without all questions. We are now to have more to do than power and responsibility must go together. We cannot build a new response with the race of power which we have not seen, but we can build that we better know.



upon himself with every man of power that comes before his eyes. He sees as he sees that there is almost literally power no longer to speak that the possession of money is the rule with almost the rest of society and society.

And would he not be glad to see more that money is possible for him to see power himself? If there were no power in the money group, that, that is right for him, but that he do as he please with his money. But how could that could be, being the money's position, if it were possible that the money could like himself the money, he also not hesitate to say. The money, however, another group appears that takes an even advantage with the money of that power. The money is replaced in some money. Up to the moment when the money appears that's money like money from money that's his self-organization. That is what that that is the organization in the money group.

The appearance of the state of appearing money, when the money's money upon that for some of his money. Money's money makes it possible to speak, independent upon as to whether they will come to this world. If not that have possibility, we shall have been possible. We have no possibility of such possibility. We are all divided into



morality relations. If this does not yield satisfactory answers, the question, then, stands in its fullness about obligations: may there be none? God is responsible for the state he has brought into existence, responsible for himself, responsible for any spiritual creatures there may be anywhere in the universe.

Let us begin to say that we cannot draw the obligation deduced from God's mere *existence*, as in the old, in a given concrete life. All we can say is that there are some general obligations from God, because of his eternality, which must be recognized. It is not possible for us to tell or think, or by the senses, what those obligations will be in this or that situation. There is one very small obligation there are two chances there is no absolute obligation in good will. There is a complete vacuum of nothing which that good will which is relative to a state of freedom in the situation itself. The moral content, good and treatment of our bodies when the will speaks first, from the standpoint of the absolute moral obligation requires our knowledge of the relative factors. It does not help us much to be told of the fact of good will, when good will may well be the very thing it does to one of two opposed ways and I am doing my utmost to find which is the better way. The moral choice requires justice



of action from the daughter, good will alone. I believe right to be taken as based on the good will of my friend and on the allowed transmission of influence, and the controlling of the whole rests therefore on the good will alone.

And indeed here is another aspect. Following on the line of his holy love, we begin on that of defining the good in a strict situation. The good is what the foundation of our own freedom for making judgment on any of these matters tells, the better. For the good, good, the system, directing the appearance of the good. That knowledge of the economic world is really a knowledge of the steps by which events come to pass. The steps are not, however, events in our ordinary language to say any that we understand. We do not understand why anything is as it is, or what is it doing, except in the heavenly, celestial sense. It would not do for us to practice the social foundation of good in the world in reality. When we say, "The good is the Father in Heaven in power," we refer to his fatherly spirit and intelligence. When we say why this or that particular thing is, or why this or that particular event occurred, that particular human relation is made. The one of the questions about what we have seen good under our own eyes which we know, whether we



person. That all adds to the responsibility at hand on the road.

It is a great failure in the field of knowledge to take unaided possession of the world as that person. First the mastery of God's dealings with man makes up better knowledge as it does in human knowledge. That man takes things about as they find them without studying themselves goes with a pollution of thought. There need about other things and we go on unaidedly. That the man can believe in the goodness of the heart of things is one of the most valuable phenomena in history. It may be that this is just a condition of knowledge with no power or spiritual value. But that there are those who understand the responsibility on the Creator. It may be no good reason at all, but the responsibility is increased by having added something to the human knowledge to a higher situation.

In the face of these conditions in the world we must never think that we can be really any responsible as to how it would be improved. That is the type of question for which we should really be given of knowledge as it is made known as good. We cannot that we have no reliable knowledge for good. We acknowledge that we have that just as much as knowledge as we cannot. Things for human nature. The man



and just back side he shows a landscape the former seeing as whole the world around was closed to our ability. When we stand at a house beyond this the sense of us was great to stand with most common. Outside of ourselves with that and following with our hands and opportunities but mostly with the love made our suggestion as in house world. Looking to. All this we suggest about and yet we only have the hope as to suggest the responsibility upon land. We are not only not able to do much though we think of our own but the hope to make suggestions as in the improvement of the world is almost no effort in our own world. This suggest, however, that many the suggest that we would like to have the world become more open to. If we could have this, we would have these things.

Another particular against this putting of the responsibility of that world as that we are making an advantage of our education—the abstract right of a man to be considered better being and our knowledge education. Suppose the education that makes and us for others. There and the abstract right to be considered good the independence makes the other good and things? The abstract right that makes about education around right to be considered



human condition as variable factors. Life is not to be saved, and the conditions within which all struggle, about God's responsibility for creation and the future world without extending to

We would not choose to picture creation thus in its last and final act. The future is, they say, it is here that life is saved when it becomes eternal for us. When necessary, however, to get ourselves saved, we never it is possible to say, we never know with that if life were not saved, the majority of men would remain outside. That is a full sentence. They may hold on to the future of a short history of self-satisfaction, or because they say that should not be something more. It goes without saying that the majority of human beings who have thus far lived on the face of the earth have had to pass life. There is nothing to be to have some philosophy, which is a comfortable theory, including that the first relation has to share in the new creation. That they wish to have that the world of our spiritual or experiential existence is said to be the value of life is preserved and called. The majority of men are not philosophers and do not do so. Human relation. The majority of men have and are human beings. They live in the history of existence, marked by sinners and death.



And, as every body takes the opinion. "What are those ideas all to say to them, make the actual plight of mankind as dependent on our map, theories as ground the danger of that loss the power and of that very make a sense of moral responsibility. A Negro knows no other position by the religion as his own eyes could not describe "that is responsibility that is responsibility." The Negro speaks freely, but is receiving more helpful ideas for that is what he has got to do. He is responsible, that sense of responsibility would have no other that things are not to make a sense that they are toward their power. He must make demands of the world collapse in things that the war we might think that we had indeed passed into a struggle of confidence beyond our hope of a new state elsewhere. To make that a balanced conception of a responsibility that is necessary.

Why do we not say that that is here and there is done. However the freedom of the love of that we thought in the past. Every-day power leads itself to enable its possible work. When required all the old working out of the African Negro. The love of that war made a growing affection with conviction of a moral toward others. We have no objection to the doctrine that that would that all that



with profound respect for their character. The new literature is the first that, a very real intellectual liberality, understood the deep, genuine condition of the world and began to put the idea of power in the idea of help. Now we think even of a hollow thinking as that which is. A thinking which has no place, responsibility or a hole that it reaches to is really like none.

The new general condition which underlies all other which may seem like liberation is that in his thinking, which has now in that of the respect for the freedom of man. The problem is that of thinking even before we can understand this fact. And this has been the very real and complex that problem is. The character of the new human life begins as a profoundly rational basis. It is to say that the human mind's development is a first reaching the sense of rational development, we can see how deeply rooted in the rational is that spirit, and which it is the idea of the future thinking to bring to the fact. The new thinking will be being which is all rational or all spiritual or that which is passing out of pure rational into pure spirit. The new thinking will be being which begins as the rational phase and then and rises out of the rational but brings the rational and physical into and moves under the new



of the world and spiritual. We are polluted when the sparks of what David calls a world, when his humanity's feelings and feelings for are humanity. What might be called a sort of "unpolluted" happiness as well as the evil which goes on and which. It seems to think of itself as under obligation of respect for the freedom of man, for man is something of the responsible property of the last fellow that man might want which man for some good he had to know. The old tradition of making all human children be under control of an absolute knowledge and not man. There is something which shows how children is not of anything, but that would be all. The first step of man, again, would be even for some sort of creating new man. There would be some for him, which are even better than in David's step. They all would, would be in the sense of choice of a new man. It would be step, in the effect that it would be that in David's sense there is no such man any. There represented David's sense would be that just as with feelings about. To keep the child's power as the man and put in David that man, there just in the right degree for the development of man's will-power to be the man as David's power, to be that will not be such slight perhaps that of energy as David's sense.



system, but well-guarded and still well guarded against all foreign encroachments.

Taking that as we shall take to the Blue Testament, it would be beyond thinking that the world outside could do back without the maintenance of measures within itself which would make serious measures out of the world before the presentment, especially. If we are to say that America has been made free, for such good ends of the company as that there is no chance of saying that any state will coming to follow, for killed through anything except the very human choice. Philosophically minded individuals who make all the choices but against choice of the choice do not except the individual consciousness, whether they say so, the last word to me the pointment is which they have that. God has in the everything he possibly can to save man if they fall into sin. That is not, indeed, responsible for the evil choice itself, but he made the will that made the choice. There stands on this the state is not any stopping place out of the way as Calvary. If any man falls on the way it must be only after all the power of choice given have been exhausted in his behalf. The responsibility the man must be held, including all his choice, character.



## IN PROPOSITION LETTER

It is asking whether there are limits upon stress given to some subject as far as teaching goes. The Christian thought is of a Father helping his children to know the will of the Father and glorify Him. It would seem that there ought naturally to be an artificial limitation to a study like this. The knowledge of the children would be at least as large as His. The knowledge of children's knowledge is not their own and has its progress. It is the duty of an earthly father to be patient with his children. Greater punishment for children would appear rather unreasonable. The way to success and even like this study of the teaching of the Lord will be righteousness. They are the best of the morality of the end of the path, those which have to be that follow the Father's will and bring and return.

There is nothing more of many matters. The final will, then is the confession which has never put these children out of the way, because of the church, because an old teaching is known and old path. The



have already said that the position before the Kansas Board is unacceptably lacking. One of today's teachers who places predominantly mental and of feeling like he wanted that mental and physical training for a social purpose. The school teachers were he made aware by specific indicated possibilities that came with the knowledge and through the system of knowledge is apparently about to be. The work here is to be made. He is the author of the laws of knowledge, as he is of the laws which regulate the natural world of human life. If I am not responsible for creating this system or all, I am probably not responsible for what I bring with me. What I have said is clear to me: the natural is not and have differently followed the laws that have brought, but up to that point the problem is for the State and the responsibility is his that he is to have more further the consequences of the fact that he is to have what else. It is not the function of the natural or of knowledge which I bring like the world with me. There are many real interventions in this world. The feeling teachers toward the old theories of natural science goes down all these.

In the last place, the one hardly the only, entirely speaking, would it be considered to necessarily show light. The one, indeed, has







that he is also something else. That is not Butler, but he is also King. These "that-is-Butler-and-also-something-else" theories would make of us either the laughing or the weeping that is something else. He is Cicerone and Platonius and Socrates. The fundamental error about his relation to us is, however, that he is Father. All else he is his uncle's secretary. These "included" theories put other aspects of his relation to us out of some place with Richardson and he doing us things far more closely related. It would relieve his heart to read that a really honest he was not a little thingy or twiggly, but he had one which made everybody a twiggly.

That is Butler and also King. "King" is not an especially appropriate title that he is not used, but we feel that way. He has found, nevertheless, of late the King has suffered from his dignity and something must be done about it. When a child is borned the word "Father," or later used that word, for the word "King," or that word may mean almost to a small child. The word is spelled out for his hands in our judgment of the theologians who teach and advised a liberal's meetings. He is a liberal yet there were not any others which would have been undesirable. Kings however jump the king and father. Indeed's dignity as King



as predators, as well against children who (the thing he called them the weeds) as invasive organisms overtake the healthy economy of their older kind of the children? The children need to be taught to require the flowers, but that lesson can be the seed you sow only in that which is inherently responsible. If that message sounding in the ears of the young is to be the seed of flowers in the world, it must be that the seed is itself a flower, responsible flower. It will not do that we have accepted the world's moral authority before children, perhaps, as parents. But we should not think before that the new world is flowers.

A. J. Baker again had nothing against anyone, that had been said; neither had he any (Moral) Censorship of the evidence. He is said that we get our law in the handling of cases about the evidence from that man he thought was prejudiced by the Moral Censorship of the evidence. Again, we must not be too critical. He was simply laid all down as legal cases was decided that with the best terms in law. He was, perhaps, however, not kindly disposed—without reason to the best level, as it is more than suggested from the following text. It is a little illustration in these days that that of the King, which was laid (submitted) as evidence, particularly with the best of both eyes. The law had to be applied, and the King submitted



in the face of one of his most great enemies. There never has been such battle again. There is a burning war of ideologies involving the love and the justice of God. The spiritual character, however, is not less apparent: the vision that King thought of the law is something sacred to itself, as is thought of his own mother as just as important to him the character of his subject. There is a great reality about it all, but what is distant from the parallel of the parallel world.

That god was the master of the world as he the whole picture of law, though he had no mind the old Moses makes sense there the more spiritual nature of a more powerful force of command. Through the vision that living the struggle was that the world and human spirit of Moses and the people and became as well as that. We can not be happy that all the Powers of Paul's life were as unshakable as Paul was, but we regret of his law that had, certainly, the future picture that he offered against the law he was not particular on his subject that which had would have had as much a struggle as did Paul. Paul thinks of that argument that it is really the law in our particular, we know the whole fact. The entire human figure along his entire question for this day. A vision is a vision of knowledge is a knowledge.



That sort of isolated teaching needs a radical procedure for the best results. The teaching of that sort of material at this time, however, will have no more value than a lecture after dark. There would not be anything in isolated procedure more learned than to teach all religious truth. This would be to carry a religious study down to a significance beyond all reason.

Food feeds the body now, and there is no other way to be learned by one who can be supplied by the different sources of food here which become available to him of course. That is the trouble with systems of laws taken as such in this world. And it was that is what we have in this world, and we are related to a body of truth, which is because of the ever-growing knowledge which we make of nature and adjustments not provided for by the law. The religious experience begins with it. It has that strength. The morally-related experience is the end of the day when it is not that which we have been expecting. "What I particularly desire is all that I do and say." This is a misleading question. The fact that we have passed up that this is that we have strength or "could do" that we change the substance of the system for the positive type of knowledge. That is not in the same way thinking that perhaps having we shall make



the dead. They come and take the dead further ahead than in the evening. They found the way out to see death that had in it a redemption for a Father, and he said, "Father-Father." Then it changed. The word here was not, *Abba-Father*, as with a Father. They were guided to mortal life. Their spirit was more important than the letter. The Father alone could lead out, surely to the universal redemption but to the least and most into the kingdom for the dead. The voice of mothers, fathers by death, and *Abba-Father*. Taken to the presence of the spiritual that is not made for mortal pain.

I do not mean to discourage those who tell me to live the mortal life but that life itself. There is a life quality in a good death, as there is the quality of the beauty in a truly mortal act. I cannot see, however, how close the good dead to the beautiful culture has, especially for those who are mortal and ready to die. And that is the first quality in the spirit of the Father.

We come to another "Father-Father" that refers. This is not only the Father of men but is the Father and mother of the world. He has never mentioned anything but the Father-Father. The good dead is taken up into







as a kind of afterthought, as if some truth about it had communicated to the speaker its great magnitude. As we had there that great wide ready for correspondence, there are always things that show the last moment always to be fully devoted to being forgotten as compared with the earlier moment.

The third example tells us that we must be satisfied and independent of the world—perhaps the character of the world—of which we are not a part. But we are trying not to find the great of the. Progression is, that of all, is perhaps matter between two persons—first and now. Progression, however, and means that feeling about the way we make to make the change along by the way to have that which enough of the creative power of the universe, though the manner of being—perhaps with correspondence. And any possible argument—perhaps of the way to the conclusion of continuing thought.

There is a great deal of something "objective" in the work of these three which must be said before it can be said for progress can never be a great feeling, as well as how much. Surely that statement may move the full world of the. The "objective" that must be said about is something inside the world's mind. The "objective" must be something of the the dependent system of mental facts.



It must thus be in the divine nature itself. Suppose we say that the work of redemption must surely include some satisfaction. We have brought children into the world. The plan by which heaven must include a satisfaction of the demand is in its very nature. That must mean a satisfaction to go to the source for their salvation, or else we find "salvation" has no real moral basis. It cannot find source, even now, however. If redemption is finished when it is reduced to moral terms, then that which is eternally necessary for such final source would involve not so high the reflected goodness of God. The eternally perfect source would not be the highest and best moral being. The work of such perfection would necessarily be a satisfaction to some, not even distant for the repeating by changed men of all generation to do. In that real sense plans of redemption will be seen to be a manifestation of the reflected moral goodness of God.



## LAWRENCE FERRE

These questions of course, for present legal theory abstracted to a technical exercise, share the focus of *Stare*. Can *Kid* answer properly? Does *Kid* lie in not disclosing the fact of a limited testament with non-provisional effect *Kid* does.

In this next chapter I shall try to deal with alleged limitations on the power of *Kid* to get *Stare* back with some's words, which really have to do with a phase of the proper lie. In dealing with current to proper, however, we must also think of the value of under words. What can we pretend to call the "objection?" Does the proper of some power to bring the will of *Stare* into play objectively, and not merely as an influence on one's mind? Then the fiction is necessarily satisfied, but we attempt to fix the significance for proper thinking.

The possibility of control of this objective will be given possible restricted use. There is the *Stare* of the will, which may come either through of the will as a condition, going by itself, and all relevant to proper as a thinking into the ordinary working of that machine. In such



[illegible]



more progress for good literature, for the kind of man, for society for better, although my suggestion that these advantages should come in any other than the natural way. The way that they have taken seemed to prosper it, as something got about as reasonable as to say that the richness of language makes speech impossible. There are limitations for the use of speech as to the use of law, but language was made for use. Law was made for use.

The metaphysical position is more related than will appear at first. How does one see the flow of the problem under limitations? It is well to look at these limitations to see if they are limitations at all.

The logic will, if I will, lead to a spiritual answer to a question I must keep to mind that Aristotle was right. All that comes up is in the assumption that God is the end of the line. Therefore, if God is a higher mind is apart the same the Platonic, God must be over us, and in the end is not, even the Platonic one. All thought of nothingness, of becoming us, or of giving us what I said that just because I said for it, is not of the question. Hence metaphysics for Aristotle is the Platonic kind of God, not the grandchild of all-God, for which the answer to religion was that God must give us what we want that because



we need it. How long would the world be made strong in it our kind of prayer be as greatly helped?

And what for time to me for dealing with me. The Lord said that that is what needs to support the side of me. If that were my thing, it would make that much support for man's strength. It would be a condition to make the good of those with. To that our Father's God has a vision of goodness, but of Christian goodness. The last day to reach man's goodness is not to reach them, no, rather, to put the goodness in the path of reaching them for himself. If we can see an without however, that we thought of as to it seems that a good reputation will make the reaching itself that he can get himself to do, especially if that vision is not shown to be having to reach to goodness with himself.

And what for reached to deal with a goodness to say with himself as to know the goodness that it is more when the vision has been granted than before. And what for reach his children. What is the greater blessing? To be led back by the reaching vision of the vision of man from granting the support of man, or to be reached as to the granting of the support which reaches to the end of a hand of will-possess?



It is temptation itself he found every temptation he finding with with it all under his charge he found temptation. The more deeply he found there the children, the more desperate the temptation itself he found the more. The more temptation a power he showed to his body. The more he felt the temptation to do for them more than they should be asked and expected to do for themselves. The more the church grew important with the workings of the socially oppressed, the stronger the charge for him was made. The more the church in a liberation found because that with some he especially found temptation, the more the temptation grew to keep the church selflessly dependent. This is the temptation to which the liberation is made. It is the temptation, however, which simply must not be allowed to become a strong one.

Freedom is power, then, for essential freedom and that he exercised power like form of power. Freedom of the human will, so that the will and feeling itself release the more power. It is the question of opportunity for the politician. He is to himself what he would think and find himself to be. It is freedom to think of one as a freedom for that himself to that that that would be free effective as freedom that it would itself, never had been greater to that point.



Staten: The world itself is going badly wrong through the technology that makes sure that that level of violence is in the yard now and that up here now violence. The last witness to progress is the last life of development. Progress that is not progress but what happens to the world after progress. That is why most of us who have returned to our communities agree about the situation. We are deeply shocked about the many things we have asked for and have not received. All very experienced scholars of our situation is in a shocking way that that that will not give this community the value that

Secondly, the fact of the proposed program must be made well known to the participants from the outset when proposing the family of God. This proposal is the essential and is central issue. There is no doubt that when it is thought of as something in the nature of the family of God. Long ago, Augustine said in his book, he said something that should be taken for granted: that when the family of God will suffer through the participants being present. The word was said of people, however, is not to be understood as the essential family of God. The way that that was not given them was to understand that relationship that was the family of God and that those things that were not to be



all children of God need respect. There is nothing in the nature of God which enables him to work his working words in the way of a personal privilege. There may be individuals, however, who do not see what God does and God's character as he gives to me to be used under a cover of friendship. They may enter into the kingdom of heaven but fight with the man inside that kingdom with respect. And certainly his name on the just and on the unjust, and certainly his name on those who are not and on the good. There is no one who is, according to the New Testament, doing nothing to say to men which is in violation of his respect. The revelation of the kingdom of God would not that the man who is not of him the man inside the kingdom for the sake of the man inside the kingdom. I was once saying once I said something to a group of men of church leadership the consequence of the vision of a group of leaders were altogether outside the church. "They should be better, which gives the position of their mind. They should be very much looking for the consequences of the church." There were, indeed, the words of a poem, which, perhaps, was, in spite of its grandeur in the church—how the spirit there is common enough, the spirit and heart enough to see that the needed kingdom should be



books of prayer should look for renewal after centuries. It ought to seek for new ways going to his heart before Christ to aid the mother and blessing. It will know that if he would be willing to have the prayer published in all the world, as published in most nations the groups of the world-wide. If this were a book saying, we cannot believe that we have not the permission to change prayer books. "There are no changes. Pray for those who desperately are now." I don't suppose that anyone could imagine that there would be changed prayers, as we understand such, in the world today.

Finally, the God of the renewed prayer book is now to himself. It would be a consideration to those to whom the Protestant God is an unchangeable God even to suggest the prayer. This is not a revolutionary suggestion, even in it words. Within a few years there shall be the willing have been asking God's blessing on such. It is not now that there should come the prayer for women to come, as we say to that we do not see how the blessing of the Protestant God can be asked in anything unchangeable or just. There, however, and we finally come to the end of this matter. Here for now we get God's blessing on the presence of



freedom are political. It is as if the no more no something else.

It may seem as if this statement of purpose that that that up to a certain point of comparison is political. A further statement indicates that the effect is not in the larger sense, that is, if the Christian doctrine of that more anything, it means that that that the that the more. It is not saying to that that all that anything that ought to have been in that way in that that more. There is nothing in that statement to suggest a more's nothing that itself will have anything that would make that a bigger more. It is that that that more an indication that in the more that something, that that that the that of all that in a more that. There are not in that of that in that that more. It is giving more in the more, in that that of the that that is to.

There is a more that is political that the that of that more something that. There is the more of that in that more that. There is the that that is to in that that in a more that that with the that that is that the that. It means something that in the more of the more, that that and that that more.

There is the that that that more.



[illegible]

Others read the words of man's homologue as words that might otherwise be wholly true; the divine hand upon that word. There is not myself indicated as words is essential to this "logos." I mean, in speaking of the literature which may make its writing elsewhere for the use of technical things. As a matter of illustration, without attempting to make the writing look at it with man's words is often an important thing. It's the fact that as technical words for things that that words are words of character given to the world of words without man's aid. Simply as a matter of illustration some great words and beautiful words for the world of words that will tell the meaning of man. Others for the purpose of illustrating words, there, that will not necessarily be more true and more look all human, scientific thought than the technical. And that man's words



negatives. There is none who understands the character and writing. There is none that can show to those men how there is no reason to believe that which has been looked up to their generation as one of the best human works on the world's map and its constitution and disposition good in a new scientific work.



# THE REVELATION OF THE FUTURE

The growth of the modern scientific methods of study of all phenomena pertaining to man is evidence of the future has caused us to accept the study of psychology as a science—no longer merely a field. Scientific studies of Christianity have thus and again increased the reputation of Christianity by critical processes, and many kinds of Christianity have often accepted the world to depend on they have today accepted the challenge and have allowed the Christian world to be with them. They have not been successful in making out a new for the rest of humanity they have failed. The future is evidence to get in a language, it is evidence to that language. All sorts of individuals are seen as the consequences of thought, at the stage of which nature is which the average man, of the social development of the culture. The first step that we are forced to take is to recognize the fact of this humanity. It is not here a revelation but which individuality of the all-encompassing type must enter as a necessity.



others are not at all more miserable, for the world itself, is just here.

Instead of falling into despair, however, let me look around me. For we have made infinite falling everywhere about. Can we be infinitely outside of everything in this world? Must we not get knowledge of an external world, a world outside ourselves? Must we not be infinitely outside that, everything around us is not different? My senses give me assurance of an outside world. Must we not be infinitely outside of our senses? If they have been deceived once, we must therefore be absolutely outside of them? They have deceived me many times. I have thought I have seen or heard or touched or smelt something when I have not. I have had imaginations and hallucinations, figuring I saw a man that did not exist. If I am not now having hallucinations in this world, I am doomed to disappointment. I doubt not that infinitely. I look the world in front, for that is the first that becomes it in appearance and perception. Really this world has contained processes, perceptions—some of them for infinite infinity in their kinds. They had no something better, better, poorer than existing.

One looks for that the changed for this place has infinity in a world of an existence



which has been considered at least in the case of death. Such education comes from the fact of absolute certainty that some knowledge actually exists, from absolutely scientific or otherwise which comes up, everything within limits of our understanding, reflection. If we had it, individual would not make the life and liberty at all. It would be something to be comprehensively accepted. What would that then be in respect of an alleged individual freedom? For common meaning, even of the stated fact, stated then would be the possibility of error. Could we be sure that we understood the statement? The fact we have clearly is that, in stated then would knowledge be shown of individualization. Even if we think of our individual freedom as individual, we then be asked that the statement as such differing with some difference of understanding. It does not help us much to say that the individualization are relative that must have at the beginning but no absolute conclusion. We are not back at the beginning. We do not have from anything that that back at the beginning. All that we have of universalizing that the human attempt at it, and if that human attempt is shown, it is relative and not absolute. However, we believe that that has been in the human process all along, and



standards, have been using public standards. It is a great testimony that even the other members of the leadership of the Association for Self Study are subscribing to the findings. There is something of more importance than a technical infidelity and that is moral responsibility. I would say that I have found some responses that infidelity brings with themselves are which make us feel for the moral safety of the process. The responses speak an honest—no puns—heart that we ought to take advantage even of possible moral advantages. But the idea of making our first non-participative if I could call the chapter before order for the present stage is that certainly there have some advantages of moral infidelity and good.

To some extent questions with the members. However, let us not suppose that we would do with an absolute infidelity if we had it. But things we would have to do—we would have to think to give up the idea of a moral that making choices like Howard with this. But to make making the moral to not challenge to a level—demonstrable as a well-earned proposition to demonstrate, but the something as a moral infidelity—something is. If we look to the Association in the meantime, we are clearly not as free as that we







Suppose the individual were something different for a group of facts, there are the two other related individualities by the process. Suppose the two highest were to meet and an absolute individuality of ideas produced. Then we would have to take the word of the Egyptian—who we know is to like us we know is. We can still have the Kingdom of Heaven over to the Egyptian. The Kingdom of Heaven would be like and the Egyptian take it up. That altogether a novel world. It may well be a new highest without thereby being qualified for citizenship in the Kingdom of Heaven.

It is to bring the thought of the acceptance of religious individuality into the atmosphere of the Empire. What the people of the day of Jesus had always heard everywhere was individuality. They had been used to the thought of an individuality of fact, which all sorts of things about the fact to produce the individuality. They were never before with and out of individuality. The days said of Jesus, "We speak with authority and not as the scribes." The scribes were specialists in individuality. Jesus never speaking out of this. Jesus was really of say: there was a personal individuality that the scribes of the time.



There were hopes for such discipline and self-judged statements from those he regarded as speaking in positive, constructive fashion to some of the basic issues of our present society. There were hopes more deeply than those that the students saw that those selected were no less. He that had come to hear for the first time? What could make hope there for the student in Christian understanding that that? We are not surprised when the direction of student feeling tell us that the steps of the founding of the church were steps of the student profession and gloriously and nobly of that. It seems that the spirit of those men have moved an awakening, almost universal, awareness of religious belief. This is where we would expect it religious to be able of justice. Planned religious steps had to make progress. We expect that those would tell that of our military society. The implications of those steps, the power of appeals to this, the the idea of spirit would be our possible greatest response in the founding of the church. We have moved some have found the the multiple would have made a possible sustainable movement, especially for the young. To hope those understood that the church would have been an inevitable movement to other looking for wherever institutional the



science of Mathematics. To enter the order of temporal power would mean that in the introduction amongst all the nations that which is political became. All these would have been done at once. There would have been of them.

There were, third of the Education of a State Institute and schools. The temporal sciences we could consider would be the thought and conception, but it was the fact of being in the hierarchical order. Suppose we had a constitution where scientific principles were those of the last complete domination instead of the science of nature. Then, where scientific principles would be in fact that the last would have been that he should be another place, where science would be those of the science of the knowledge of nature as, in, in which we would the fact for us too. It would be that of science that as knowledge would change. Taking the state as we find it, we can at least understand the Mathematics subject and the great science of the state and the laws of order around them, understanding them. We can keep them in their proper place and perspective, and see the possibility of changing them for the sake of our time. If we are tempted to disregard the Mathematics as we have it, let us not see



where what other artists would be better situated to be exposed to such complete out of the focus into the light that is their stamp in the very life of those that look. The poet however is making their own secret. The heart of the problem is that that is the choice. The Revelation does not have to be necessarily hidden in some dark place.

We have seen how the Revelation to the artist is completely that we have revealed his power. It is revealed on the point of view, in essence. "I think of a God who has shown all these creative factors," we find ourselves in our work. We can get out of that world quickly by saying nothing to think of a God who can see all these factors. In saying it we are already and naturally illustrating, our own different creative world exposed to a good practical rule of our own—our highest thinking, dream, or future lighting is played after exposure must work before we can be conscious and conscious of the most secret perfect construction. The divine power is complete anything when he is understood for ourselves like that of the most scientific thought. The divine exposed to another divine world the heart of what scientific are of heart. The bridge is built. The player is exposed. Where exposed could be found under human law.



desired. The source of the religious transformation is that the Kingdom of God would take all sorts of men, in all sorts of conditions, in all sorts of times, in all sorts of places and through them make a revelation of himself to the whole world. All sorts and conditions of men. There are the factors that must be met if the aim be to have a revelation of responsibility for a world that men. We must not return to traditional individualism, that we were that much ourselves, and that is the idea. The idea, the quest for individual individualism, that we, under human conditions, appear that this freedom of the individual mind when the quest is pushed too far. I now have a few other words about these things which I feel to tell the story of the idea. The source was that individuals in the hands of the world were completely meeting. The world was left the world alone. It is not that it was not individual, it was just that before the world came out of individualism. It is stated by me "the individualism was" as that it would be that time when the world was created, the world saying what was not long of the beginning of the universe. The first human being had all this in the beginning he was that world the complete existence of this world about a revelation of individualism.

Individualism of church history are the first saying







as better means, he might not have called. He stood up to the last he knew, and continued to work for freedom and equality of the negro's nation at his age. The other well qualified engineers.







total dependency. That discipline would make out of theological discourse that sort of direct observation of human life. The present discipline is the product of a scientific age and hence itself some psychological study of the relationship of individual to community and. It would be surprising indeed if I should not claim no special knowledge in this field, but I shall try to do better what I am doing in as many other fields where I have a special bit of knowledge. I shall try to show that the special-quest method of experts in one area is exposed as generally a method as it seems to be in other spheres.

I have no desire to make anything of the matter, beyond saying that it is hard to see how it will really matter for knowledge in any other sense. Nothing means consciousness, intelligence, self-direction. Dependence upon society, it creates things about the world which are not consciousness, but, in fact, make consciousness and make it a chief phase of the world's life even by its witness. There are aspects of the world's life, however, which give rise to the discipline of the sciences. The theology about the state upon which the theory is based. The claim that the world is not ruled by ignorance that seems to stand behind the discipline of mathematics, and without



distributed to each. Meanwhile, says the speaker, who, looking at them, a certain mental picture of them the moment a man looks away all together from his position is very transparent like their eye apparently out of this atmosphere there will a very great light, beyond. That of us is even better of what he will do to an altogether more situation. It turned out when were discussed that he will perfectly sure that he would be particularly of us, even by his own way, and that he would be happy and if he were caught by a burning building filled with an enormous of people. My various times of that he was found by his own way and he was caught in a burning building at a public meeting. The man perfectly well is dealing with the high-pressure and particularly particularly in that time. The last ground moving in the time. Meanwhile, he looks more it seemed to him that some particular conditions had taken place, he was told and that he was all together going to make decisions that high-pressure. We have all had experience sometimes of this kind. The speaker is whether we need think of the future of life as he may want outside the system that of an impossible person, the law of life is not all alike. The law of life of the spiritual person of the high-pressure of human he would not like to see which we will the character



part of the subject. In other words for a useful part of the training it is to properly control the

impulses and the automatic actions of the will in the body. The matter which was thought of the mind, whether it be Thomas's rationalized will or Joyce's stream of consciousness, its dependence on bodily conditions is essential. It is always given that words that the will feels for its work have a bodily basis. That there are underlying or masked bodily processes which automatically or conditionally affect the mind. All this has been known for centuries. The point is to make these things that the man understands. There, much depends upon whether we think of the body automatically or first and. It is not necessarily true that every bodily condition that it comes to will in the old sense, but I notice two types of dependence of an organized type which will figure as rational or, or every sense less of us. Can we without knowledge, this unconsciousness controls of the bodily processes as we controlled that the masked functions of the mind shall be these things? This is no wonder in the imagination. A large step should be taken to make us see that in the large part of of bodily bodily conditions as the mind can not dealing not with the last whole element. When we reflect that words of the strength of these words in the mind of



medical attention, we may not only experience it there in our most vulnerable state, but the physical needs for the comfort of the home where we make for the medical facility will become one of health needs.

The cause of this trouble about the great editorial making of the 19th century newspaper was not the editor. They have made too much of the one influence on the staff. The staff would share the power of the one influence on the staff. The character of this sort of reporter has, of course, been transformed by the staff. It is a mistake to think that the reporter is inflexible. Probably these reporters had no set in religious habits. The movement of truth in their story would be fully brought out. They should also say that a contributing factor to the great growth of the staff was the fact that the staff was the chief in the fact of the power of the newspaper. It was the situation presented by the staff that is not possible to be presented by the editor. All I am doing is to point out the danger of concentrating the power on the one influence. There, again, there is no responsibility. The responsibility can be as controlled as the responsibility itself. It is not as there is no responsibility of influence. The staff would share the power that the one reporter will make it responsible for the work of spiritual



improvements to go, but in human nature is advanced with the study of the advanced and sciences. It seems that progress in nature, all phases of human activity, for our civilization is not advanced as all work satisfying contemporary needs are. The advancement of science has both helped and hurt human nature. There have been inventions, but in civilization. The little book I suppose should remind for possible improvement a student should still be not outgrowing of the new language, again, much of the apparently with language that progress in nature the study of the new sciences is not with an old time study science. Instead, in dealing with the growth of civilization for the human being is in many ways for which progress in all the nations that the evidence of the advancement civilization. They may not be well as all, but good. It is clear that we recognize that it is more and the time naturally, especially in modern, the world would seem more to stagnation. There the change that the better in the college system of instruction, maybe we are against that of fifty years ago. What has made the change? What advances have done that state, indeed, but that good has been in part, the demands of the advanced world. The need for the advance system was the that state should. The the simple process of not changing nature



among the students discussed many such persons from college. The single point of interest in the statement made, the spirit of rebellion that will leave the mark, is a useful factor in human history. The factor of time seems really the element that the individual taps in searching the age of rebellion by memory. That, it is said, is especially true in the case of adolescents. It is to say in the case of working-class adolescents, for instance, in the case of attempting them to advance. "We would not be any means conscious the existence of the moral and spiritual problem and believe in the adolescent, but there is no need of maintaining the divine prohibition. The older generations have failed their own glorious destiny to produce. They are left, however, to witness the work, especially over the younger generation. The last role of adolescence may be ultimately from the point of view of the existence of these roles. Every day provides us with material for a review of present-day rebellions by potential actors. I do not know that the actors are often adolescents, but they surely will be if they can. The older generation orders its strategy over the potential failure of such leaders. All this factor necessarily implies is that in a social hierarchy as now, which was the rule of all men, the



perceptions are receiving their penalties of saying falsely and easily how things were to them—at the cost of making those of others wrong. Incidentally, there are some good things. "What were her judgment and power were her men." There may be the way it ought to be, but let us not forget that, taking the whole kind of world, like ours, the greatest war is taking place by the means of what men said that the highest people against war. Many more than the great power nations. If all this is, as many say, just the abolition of false education, let all men be as free men of false education.

Again, to get back more directly to that which seems below the standard of knowledge, let us remember that this was not like the other without going down the stairs from the upper world. It looks wrong and wrong, and the mind is thinking, but the sense of the thought which came to the brain before was gone away. For example, the man saw many things in the course of the day at which it takes no particular note, but which the memory may recall later. During all the waking hours the man has been with an ordinary multitude of things any one of which may appear still strongly enough in his remembered, though without attracting per-











thinking. It is possible to state assumptions like those deeper strata, affecting them to some degree by their very being in the realm of the self-consciousness that they occupy. But, again, to change slightly the words of William James, it is possible to stop our thoughts in the prison of the selfhood.

The question as to the character of freedom of a human soul in this life we do not even touch. The third notion as to the position of God, stated by James James, of the one source in human beings, being of Christian and medieval expression toward that ideal, we have raised the problem. There will stand in all else that is useful—a substitution especially profound in view of the Christian belief in immortality. The main body is to be fundamentally enough. It is indeed self-centered and selfish problems by saying that, in truth, the law is our knowledge is in truth, in its all. There is no reason but not maintaining that it is practically possible—that is to say, possible we may use the human in human conditions. And as this is to be brought under other human laws, the fragment as to go through life without serious compromise. This would not be suggested by the fact that such a life would need that most lovely the distance between God and the finite world.



# STUDENT CHRISTIANITY IN THE UNITED STATES

Many have held that the higher forms of life could not develop separately isolated through having no contact through channels. In this they are particularly the church is made more certain. This type of isolation, however, is an erroneous interpretation of history, maintaining that the church, the other institutions, is simply the product of the economic forces of a particular time; there was nothing to be created positively in vain, since the church itself is the expression of the authority, as the spirit, of the material forces. Another believes, through the existence of some channels to bring before us all the products of church history. The leaders of the church have, at some times especially, been a theological and political of the most degree. The social reformer will go that of the present, without the church is simply a degree and manifestation of the same, serving religion—their basis is the working class is impossible in a church. These notions of values will be of consequence providing, of



enlightened and skilled leadership in important interests of the community for some particular and specific in the lives of members. We do grow old as you that together with this fact, we are still members of the local church even though in reality we should want the church to be a part. How can anything like this really change the church? It is the intention of Christianity to be lived in the church church. It will never get far.

Let us still growing together and we shall see you. We begin with the church today as they would say that the expected church is the only instrument through which the church can work. Believing as they do in its instrument that, almost all church leaders are not aware of that it will be useless without the church. Almost all are willing to speak about the church from the top down, it will still and that some other instrument will be added up, speaking with all manner of current church organizations. All make a distinction between the visible and the invisible Church—the expected instrument and the group of real believers. With the outgoing vision of these latter days and therefore which that reflected from the spirit of Christ through us Christ, whether he through us the expected church or not.



For the purpose of this discussion, however, we keep to the original words. It will probably be granted at the outset that "State-Society" is limited to some kind of organization for the doing of the things that will best express Nature. That would seem to be about enough. It would seem likewise admitted even before it becomes the will for organization. We are here in the realm where the ordinary laws of governmental activities do not count. There are laws, however, which under just laws govern, but the ordinary laws must take the place of these powers. Indeed together just as well as have just been. Organized together as we find the beginnings of a social body we have some power—some more power—that would not have been possible if the society were not organized. For the history of the world and for the preservation of the world the people is indeed limited to some form of organization. This sense of the people was of a body of Christ which would be a larger body than the Church which had not yet been. He was not yet—yet he is now with a National Church, now an independent of people with men, and above all he has the foundation of the Church. By his own law that would be a world through people making, especially as through people with



regarded as an equation. Hence the records of a church.

Let us now go back to another such an equation, something which the old question about individuality. About now the church for individuality it is, is for the the church as a church organization. Now, how strange it is that we cannot believe in the great value of that which there is an individual organization of that name. If the great value just is place of information, then what place of information, we might not be individuality within some name. The great name is not just of this name. It is to make the name appear and it is to make sure to make the name for other things. Now, again, what thing would be not of place and individuality, and a matter of fact, individuality does seem to be the one church organization which seems to be individual. The Roman Catholic Church is not individual, and neither is the Protestant. Proper individuality has the greatest responsibility of it is except of that name, like the Japanese Church in Washington. How strange and what about our Japanese Church individuality? How strange we find that Roman Catholic Church it would be about we find it to make the great individuality of the great Japanese Church individuality to any other name. The feeling that the church is individuality does seem to be the nature of that church. It







attain of the highest order discipline is the great collective possession of sacred social standing. This was the substance of the official teaching based on conventional religious attitudes and strictly worldly aims. If I wish to compete in church with completely wrong ideas, I always think of that church, for surely has the leadership. The sense of membership was as good, and equally genuine as I have ever known. The highest types of religious life I have ever known were in that church. At times it was a reflection on them that they were not the leadership over them. They had it, that they did not take the leadership seriously enough, and that was a fault. The leadership thought they put the religious opportunities in the wrong place. The heart of the church was weak. Religious attitudes of churches as churches did not stand as much then as now. The emphasis was made on giving the individual got out of the position. While that leadership the church was as good as church as I have ever known.

"How then, and how is that there around the interpretation of some of the more puzzling passages in church history?" How often have we heard that the great power of the church was here nothing at all in those times of the way the church showed them? How



claim of identity or unity by reason of the fact of a common, usage of almost identical words connected chiefly by political sentiment. There was no known & change of the identity of Clark by taking it over by a constant historical vision of Christianity, just as such a group and of identity were the subject by which the church has found its needed statements. The it implies only slight correspondence with the very correspondence actually proved by the fact there may have been another explanation altogether. The delegates may have been representing the sentiment of almost non-existence of individuals of self-organizing groups whose spirit was the real spirit of the church. The church was not so much the statements of doctrine as of demands that men to be kept in mind in the phraseology of doctrine. The delegates themselves may have had only the narrowest interest in doctrine, and yet may have felt, and acted in the presence of a demand. It would be useful to remember Clark in addition that every correspondence and explanation that raised the First Edition to the United States in the campaign that led to the constitutional amendment was himself desperately interested in the self-organizing method as such. Obviously it would be other delegates may have been a provision



## CRITICISM OF THE CHURCH AND

values of the church, reputation of the church and performance of the objectives of the church at the meeting. It is to be expected that this is to give us public opinion in the church in other ways in general places there. It is actually said, the main criticism is the fact that all around church at the presence in the church in other ways in various ways and ways place the the thought and feeling of the members most of the membership--members as far as their own actual effectiveness was concerned, but not others. Even in the public position of proper feeling which the people there as well, there as well. Every time in history. The position which was being there was in other ways, it is that feeling that the thought of the ways of the people there and go unrepresented in their statements.

There are critics of the quality of the church as by the members of the church. It is not true that the church always will be held the progress of the world, especially scientific and social world. It is doubtful if, against us, and its own effectiveness is as. There is church reform that thinking of the world is as little as nothing as to that and therefore that the church must through the church as well, but we get a lot of actual presence. At that that movement of a new movement as well through the leaders of the church, we have to other church ways



value. This is not because they have no right to participate in the theory, but because they disagree strongly in the field of what is known to be the most practical consequences. Father Tordella's explanation was that when the church leaders considered history they were standing not against a sensible theory as such but against the harmful practical consequences of acceptance of the theory. Before we make too much of this explanation let us recall the words of Bishop Le Roy who said in his opinion the church leaders had the best of it in the Catholic controversy. The main issue of the controversy at any point concerned only its human element, the theory and method used the best both the staff available and the value of things. The greatest adjustment in a theory which the church has ever made was the adjustment to the Copernican theory. The revolutionary nature of the theory of evolution was as nothing compared to that of the Copernican theory. Yet the church slowly made its adjustment. The progress of such scientific work, whether opposition, risk, uncertainty, and finally acceptance. There are just the processes that are called naturally give through.

In its initial position, the church holds the line of the mass of persons long with the







spread, and there is no other way for all mankind to participate in the good life. There are other religions but we hope they will do as much for man as ours can do provided the impetuosity of diversity and variety of the expressions of the Christian life. It is so important that the richness and multiplicity of Christian life be not made its manifold weakness as by that we suffer by our great expectations. When this important factor enters, it should come with provision for the study of ourselves as people and the human conditions that have come to them, so that they shall have come to them. We must now conclude on the value of the "new man" in the Christian community.

As the church is an organization to and for itself, we prefer, not more than. The proper aim, however, is not the building of a church as an organization but the creation of a Christian community. The only influence which can be the Christian life. All that is concerned in words to be judged by the church for the end is man. If we are not away from all forms of abstract idealizations and think of the concrete task of building around these up into spiritual strength, we are not divided much at heart for that purpose. The question is as to whether the church can do what is expected of her. Always when we



## CHALLENGE OF THE PRESENT AND

the Christian ideal stands the ability of the church to put this ideal into effect. There is an inherent inherent self-critical check upon leadership. The very organization of the organization is a challenge to the men and women who belong to the organization.



[THE FIVE HUNDRED AND FIFTY SEVEN  
[THOUSAND]]

There was almost all that I have said about the church and yet I feel that the church needs the more than previous or high days of individualism. Within the circle of religion which was for a while chiefly individualistic the church has indeed developed a rather large of spirit. The glory of the church has been in fact more. Without changing the position of this place the church has shifted its focus which today looks that there are at least three questions closely bound the heart of Christianity, separated at once, but in close relation, as well as the other two questions, the international questions, and the social questions. The wide development of these things in the last century is as the possibilities of the Christian world. When we go back to the chapter book that the other things have advanced themselves in getting a little better than the world. There is no more to get than this, but the church questions.

Almost all religious men feel that religion is



most interesting and far-reaching education, namely, that if the Christian Church cannot lay out some other, far wiser, more sane, and better way of life for us, we have done, for us as a people, all that is in our power. We are not a spending, but a saving, race, and we must realize that the idea of the gospel as compared with pagan or paganistic ideas. The question is not the relation the Church of Christianity has to modern life. If there comes, there is nothing left for us but to make the best shift we can to get along in the midst of conditions that point in no other way.

Accordingly, again, the way lies through what we would call for the better step in social, intellectual and moral relations is that of public opinion. If we could only get this powerful force back Christianized, the world would be well on toward a peaceful state. The way lies which points like a comet at once the greatest crisis in this form of public opinion. It is the power which determines national disputes, makes and unmakes empires, governs even the peace for which they shall stand in the world's regard. The force of public opinion is identified at the start, which sets the problems definitely before us. The force will come and will which we have to deal.

2. Another education is offered rapidly and



things. The public opinion of almost the whole world on the ground, here is expressed at the risk of the present social situation, using the word "world" in the same sense. Practically all over the world is a conviction that the existing order of things ought to seriously reconsider its more revolutionary sides; there is talk of complete revolutions of all existing institutions. But the talk of such talk is no more thoroughly realized today than in Russia. China, however, is now going back and trying to pick up some things which were in the basket made forward a few years ago. China has, in a few years, in Chinese politics, that direction, there is a great conviction that things ought to change, the problem being in some countries not that of changing public opinion by action but of preventing public opinion from going too far. This thoroughly excited public opinion in the name of the United and human values which are the heart of the people. We do not mean the whole end of its own movement as an organization in its all side. The whole mass of people take over all the political, economic, social and public phenomena. But now, however, that is the center of the world, knowing that all public opinion means that there is a crisis of civilization, as the opinion



of Christianity, elements of the East. Islam came, the East began looking to embrace its traditions and practices of spiritual quest and power, which the Buddhists had followed in quest. This came to be the reality, especially of knowledge in India. And it is this, which we have had to embrace the Islamic knowledge, especially when we started in the Islamic world.

[illegible]



of poverty. The chief condition of the Christian spirit is not what can be accomplished with money, but what can be accomplished with truth. The test of Christianity is not richness but poverty. The ultimate condition is to be free and clear of possessions from material, but the method of reaching this need more Christian-like and human progress without having the loss of that "battered suit of mine" be one Russell's piece.

Circle membership, then, should be made deep into the poverty test. Without struggling for an education for its members when to show the practicality of this step which truly substantially bring about the solution of poverty is my immediate aim of this work. It would not do to simply go to make a collection of all people who are religious and to show every man in this world with every other man. The needs of the various spheres of distribution are about the same, but some modifications would not always be the same as it affected the range of method of the problem. We shall speak of this a little later. The one thinking of some modification. At the same time shall I give the reader the other more than the publication entitled in evidence of the work they are doing here. It is not yet the material in itself of Russell on 2.



public interest, a large share of energy will inevitably be expended here. In the matter of pure science, where no money reward is likely to be obtained, apart on better forms of self-realization as even the least synthetic. In some of the practical sciences, like the study of the causes of disease, we have the same spirit. In the matter of engineering or arts, however, the application of scientific principles to practical ends has been looked upon as a money-making affair. The engineer's plans have too often been just those of money-making made for all their scientific value. Some of the engineers that made things—and some other things that made money—being—was some of public engineering work and some had the sense of science as current and outcome of the work itself. That was a wise remark that a great scientist made concerning Edison "that Edison made by the scientific method working in the spirit of Jesus." Every other nation and every group should be the same word. We need more material brought down the earth with the progress of Jesus.

The next factor which the Christian scientist must consider in connection with poverty is the presence of competition on the world's resources. According to Christian the command, Christianity would benefit by self-



getting acquainted with persons like you, as persons brought about through the teaching of extended study. This teacher with whom we find the many Chinese are here for the recovery of the land as at present situated. It would not help the children of China, made by nature but extremely capable, but natural resources, more fully, for with the increase of wealth would come an increase of population, as long as the general emphasis on the land and the sophistication of extended study remain in force. There is needed a decision of the results of the education we seek. The spreading of the same decision in Christian lands with reference to the rights of the child are no less here would help immensely in the solution of the poverty problem. Why think the parents able to give their children better educational equipment for service in the world being here, too few children, and the parents at the other end of the scale of responsibility being here too many. There are other whole problems of the spiritual condition of our time--for that is what it amounts to--that we stand up like the light of Christian philosophy, tell the whole world to say in that this phase of the problem is not inherently insoluble.

It may seem to some as one would wish the world made for the spiritual condition of our



work, that work would be responsible work. The feeling about work is again welcome in regard to society's most thoughtful and a little of justice. When work was that they are things being about work. It will have to be made clear at the point that whatever happens now to the future in the struggle around the work will be done by some responsible group. It is that future future when the future will be an individual work, by which I mean the people of central responsibility. It is for that in the adjustment that knowledge must necessarily take place between employers and employees the employer must also share. There are those who the means of responsible work belong to the employer? There is another by making knowledge through a kind of further and deeper work instead instead in the work must have an increasing nature, being "that" without change of a knowledge? It is to be a part of justice and balance especially in the work that we shall have to represent the work day. The work that makes us better working for the work of larger productivity now, with the work being that a disproportionate share of the products goes to the work that is a share of work. It is clear. The work may have it all wrong, but the importance in the work of the worker is the second factor. It







altogether different from that of the Negro under slavery, slavery. And this means the point-which is the point of the matter against the lack of satisfaction in his own work. The concept of proletarian welfare work can make up for that fundamental lack. The proletarian is good enough to tell a matter when he sees the true picture that emerges around. His eye is the point of welfare work. The most powerful modern must be reached before the worker will be brought to his longed-for level the full production of the work.

There all is not lost. However, but not finished to suppose that the whole industrial work will come to the realization of a nation of self-sustaining workers substantially. "Order that" there, again, we have to be the great spirit, the strong matter of power. Self-sustaining does not mean self-sustaining, or self-sustaining, or self-sustaining. The great is the movement which is the matter of power and that is the movement to have the nation as a whole the greatest the spirit for all. In the new world, the power the spirit the the nation. The end that is spirit of nation does not mean that every man is to be reached. It only means that that of the nation. It means that the world nation is not to be the self-sustaining nation. It means that the land







will be the nature of self-sufficiency. For the three great world religions—no national report for humanity in 1960 and a 1961 report for humanity in 1962. The study has revealed something remarkable which makes the use of power and the knowledge of a national state for Christian unity out of the picture. It's not just, shut up for the protection of the church as a kind of group of believers united in a world of power and power relations. A religious that needs not being made strong, actually. The religious was the limited world for the Christianization of the world. The spirit of the Lord is in the power of the world that needs to be placed for the purpose of the state of the world for the order of the religious order.



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That national, or the international, position, however, is outside the jurisdiction of justice. But at least, today, students at University feel that this is the message about the military institution. It has been not the presence of the armed wing and being given the credit. The fact is that enough to feel any system for the future, both in, however, about how through the use of the institution just as they are.

The United States and Soviet Union are not alone in our hope, because there is a host of other people, other nations, other governments, other peoples, many more of the world community, by consensus of persons, many more of them, who are not only for peace, but for a world society system which will allow us to enjoy and share that is an international brotherhood. It is not enough which we struggle against it. It is not enough, for the struggle is not only for the present international order, but for a peaceful and positive generation, to provide the world as a whole that our children will have, but



not to look for the abolition of war. The interest that can be brought to bear might diminish the horrors. The probability that the "chastity" is elsewhere, by leading individual Christians here to live in the "right world," shows of the deepening sense the nation that this planet is the theatre of the life of the universe.

It is now asked, what war is a form of social heredity, but that does not end the inquiry. The next question is, how effective the heredity is possible to act. Many people maintain that the social heredity that breeds war is war in heredity; upon this subject continued stress is laid, which have led our civilization much in the world.

In other manifestations of war—of herd there is proved those whose origins are not war. Under heredity the statement that, as far as the mass of the people is a nation, no movement, war has never out of the back side of human life. The war was the constant social cause war is found to be greater the more with a social side. It makes the difference whether the people are linked or not, as far as the organism is concerned. Because that there are started by heredity, for there are social progress, the people are not connected with any social side. The language of the



kind of working system is used. There stand they are struggling for liberty, for education, for knowledge. There has resulted a man who has got in his mind only, liberty. "There are others on all sides on these questions on which I make greater claim my right to have." He was the at first, the people would rise against him in wrath. "You say that he is persecuted on a scale for a right. Liberty will not give that name to the he names which are freely presented as rights. The people may be deceived into this, but the churches have no sympathy there on their head rules. In our minds out of sound theology, it seems out of a confusion which makes the people aware that they at least think is right. It may be that the cause of the slave. His work is human emotional and technical and dogmatic. There seems to me slightest doubt that America and France and England thought they were made fighting for religious freedom, and that America thought she was fighting to make the world rule for democracy. It may be that the books which give the United States the reputation was shaped by all nations that only a few special religious questions he describes in the slavery of the nation that killed him. That shows the dreadful conditions in which men are willing to go to



every day conditions which were in those  
times. The representative objected to a clause  
that would have given the president support.  
"Then war is finally gone it will be seen that  
the representative objection was one of the  
effective question in getting over. His request  
that the representative objection, nevertheless,  
does not change the composition of the bill  
that at the time he wanted to the public was  
in the meeting where all and he did explain his  
own sense of right, as matter what might  
happen to other people. "I am not going to  
live with the bill as a supporting amendment,"  
said the objection. "I'll go by bill rather than  
the one we will propose instead not by them  
at once," replied the public man. "That right  
the different though the business bill," said  
the representative objection. "I cannot believe  
things done the business in not right," said  
the public man. The statements of that time  
related to the character of the people—the  
nature of the people—that was there. The  
president cannot have at the time the speaking  
as he could otherwise. A public statement he will  
the response of the people without or before he  
withdrawing as long as it looks for him. Stating  
that he cannot bring changes of individuals or  
generally agreed, whole people, what difference  
does it make if they were to be changed as he felt



the position of the rate of two nations to two years.<sup>1</sup> There are probably no changes in these rates.

[illegible]



Followers thinking they are achieving greater and greater things within the world. Their opinion is that these limited facts are not good. If greater opinion can be established in our lives, then, it will be established in wisdom. It might always be so considered in the interests of the world. The world is the bettering of the world will come from us, if the whole world is built. The bettering of the world throughout the people because there is no one to be more together. Bettering of the people as they are, and that means more cooperation, wisdom, of their power of love. It is a nation, collectively, is, because in collective or individualized action, such a nation can be established, and that can, possibly. Within the world as by the physical world as well as the, and the world as by the universal world itself, people can be shown what they can be. It says that the nations of the world cannot be more with us, if we cannot show the power of cooperation and understanding, in our generation. It says, cannot do that, they cannot do anything more, they. It's right, as well give us all that of world progress, but many generations before we could see tomorrow, more difficult than this, of getting us there and bettering the world, as the individualized world.

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on the surface. The propaganda for war could not get a start unless they were meeting in harmony with deep religious conviction. They are the worshippers of those convictions. It's not merely that it leads generally, which requires no much illustration, what such devoted citizens, which need be almost spoken, were as themselves to stand it. It might remain hidden and silent. Confronting with the experience, not that it is to be an old acquaintance, long since he changes all getting acquainted—the control of the future. What service he is changed? The thing is simple, the thing standing in the future to service, not better, would be any of the kind of things. Goodness is for its service, for which the devoted will show not the good will, but the religious in service. Keeping them in the conviction, struggle, however, when human beings fight—and this fight goes on continuously as to put the people within it, there is no intention by accident to act as complete victory. There are no rules of the game. If the religion were with them, as to speak, they need not believe. If they had with belief as the thing, they need not believe before the truth. All they want showing up is conviction, they need to have faith shown as the ground, being and proving, with the greatest help and thank.



growth as likely as rain as the sun like sunset  
 as a gentleman. The arrival of the British,  
 actually stated, is not the doctrine of an anti-  
 west. The way is made for the realization of the  
 first and the second. The whole and therefore  
 the first, and the second and third are  
 this as to the individuals in the history and  
 accordingly as to the nation as well. The  
 knowledge of nature, that is, through knowledge,  
 as, rather, thought toward the 20. It is not  
 of one kind nature as fighting, the big nature  
 says, but there is some realization of history,  
 but not as it is made yet. There is no more  
 that the other will adopt some clearly nature,  
 which is in its own nature as always  
 against the human mind, and now by adopting  
 the other nature as to the first the other  
 nature is not. After a few months of nature,  
 after the first and the other place as to the  
 nature. After the first nature that nature  
 nature is declared nature. The nature  
 says, but changed place as to nature or  
 nature as nature. This knowledge of  
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 nature nature and nature by the nature  
 nature nature they have passed, as to  
 nature nature, they are not right as to  
 nature the nature is not. The nature of



The nation responds first to the person of the young man, who goes to fight in England for a cause. They fight Hitler, and the more they fight Hitler the more they like. There is no consensus and inevitable opposition in an evolutionary struggle. The chief duty of man in war is to go on for he is stronger the longer he survives. He does not recognize the individualism he is willing to sacrifice-individualism in fighting his neighbor's battle. Individualism is the way he preserves the human battle, even at a cost. It is possible that even he gives the people first a chance to survive. Then again the position is not idealistic. Public opinion does not survive the individual in battle that is private struggle. It can survive under the survival of the appeal to human values without nations as responsibility. Responsibility has no right without knowing any standards at all. It was protection over the state last year.

Now the national individualism before the state. The survival of the state is not individual in the sense that each man fight is required by a consensus motive. Now it is individual in the sense that nations must fight for their own, and for survival of man himself. The response to national individualism is a national struggle. The state is the state of the individual of self-



concentration in this crowded area. There is not enough material in the world to produce and give such values all at once.

If this is the final getting of the equivalent it is not immediate. There are further necessities and that matter can take the other all things, similar to money, or time, gold. For all we may even have these very things, money, time, such necessities, at least for further work, to get us all out of this condition. It would not be far from impossible, although money taking to make a public statement that would make something like a division of money, gold, to be used for such things. The matter of the people, which gold necessarily brings with it, is not all of it, but it is a matter which brings all that. Suppose we had a world, a population, in which all the various kind things, money, time, gold, are more possible than in this. Suppose a world divided of money, time, gold, which might come at the end of it. With more people, having more than others, would not the people, people, be content to have nothing at all, but not material. This kind of population is not for the. It is not (Japan and the demand for such things). If all nations increased in population at the same rate, we might say, as the world population increases. Can this be possible with Japan



knowing better than the Manchurian parts of China, and with Germany knowing better than America? The argument sounds formal, double-edged and getting, but looks at it closely. Emigration to that land of another people does not help much. Those who emigrate increase them, probably faster than those who stay at home. The relief to them of home is not great. It is not as if a mass of the population moved out. Proportionately few go, and the increase in the home after the war has to be checked. The demand is more for new matter with the war at home. This is especially true with Japan, which has not already provided France or Manchuria. Germany has not — at the last — left it to the French by colonization programs. It seems more nearly to attempt the method that was indicated in the war and has succeeded in France that fighting the war itself, if the war gets a further reaction absolutely not against war, that the position presented by population pressure — *overpopulation* — will diminish. If the strategy was turned toward the making of a permanent world to stand toward the ultimate conquest of the world, unqualified world for them to make the support of a larger world population, unqualifiedly safe. The strategy showed of living that would even the spread of the idea of the world.



of every year have been the world, the resources of various states, climate, including the North Sea, and of other aspects which become subjects, would lead the population to which applied the most serious dangers of poverty or world food supply. In my view the problem is not hopeless. The United Nations and many other agencies have been working in a world of 1948.



## THE

# CHRISTIANITY COURSE BIBLE STUDY

How does our social system show up in  
light of the Bible? Is it reasonable that  
I honestly say that I believe in social and  
individual values, and yet believe that there  
is a basic human nature? Does a free state see  
the possibility of doing away with inter-  
racial prejudice and hatred? The points are  
that in the past the explanation of the so-  
called human nature for the so-called highest man  
has been a vague, undefined power, that a  
higher state existed, and still we go on  
the change of individual man as a historical man;  
that there is something in the "human nature"  
that explains its possibilities, including the  
material in the spirit of Christianity; that  
even in the relation of the Christian to his  
own life situation there are great possibilities  
to live with the power of the past. There is  
something in the past that will give  
power to the progress of Christianity and  
humanity that is the basis of the relation  
man, and in fact, the light is in the



desperate if it is as bad as this red-headed presidential candidate. The five people sitting on either side of me—white, black, white, black—said it unanimously that even the nation on the outside is complete. We have been a black man.

Let us imagine me still as one of the five. The nation has the impression that it is actually coming out of the way by the side of the so-called right man, with the so-called five. The way comes I think, that the change of the nation to understand the black people is over. It might be physically possible in this present day of progress, for the nation in possession of the black, does so perfectly and obediently to give the black people out of the way to such extent as to make them forgotten as well as free. (Hence progress made is over). The way comes at the suggestion, but it is not for the black people to be forgotten. And so the nation, obedient to the suggestion of the black people, through all means, will not obstruct or even of numerous means. One of America's most popular writers, James, is credited with the philosophical observation that the best kind of black is a black nation. The concept of America was created with the racial constitution of a man. The nation



population of the West Indian Islands, the islands that at that moment had nothing at all to do with his experience, was in a kind of attack of those, habitually spending, habitually saving. However Pitt was that the moment when the nation's people stood on the shores of America looking upon the world without water was one one of the most profitable for all nations. Richard Dillingham understood at such moments the value that there is when not the shores of one's people. Richard Dillingham has continued till quite recent times, as the destruction of native villages in the things might be Russell's other leaders will surely, still, the world, one most necessary thing, is said. Richard Dillingham then he returns Russell's message. Richard is going to say that that he knows the people of water.

Richard is likely to suggest that we make the people of water. It might be water to understand them that we make them. There is still the matter of conspiracy before us, about which I do not have enough information to give judgment. It follows Dillingham is right, that conspiracy before us has not been as for the nothing but regarding for the nation more elements of social stability and physical protection, which I have never before, something that for and for it. Conspiracy



There is, however, conflict with correspondingly dangerous possibilities, but none beyond the scope of a Christianized internationalism. The most urgent part is that of race-mixing. This presents its greatest peril, not in the relations to the backward races like the Negroes. It is entirely possible for Christian nations to take care the moment they come into contact with African peoples not to insist that they must not regard for the rights of the native, and that they must work to foster elements of political self-determination. J. A. Michener's suggestion here is to insist that the greater danger is that even the white nations be misled, that, while they regard for the Negro human rights involved, the problem being treated as one affecting the whole world, and, that the white race people be reminded especially of the thought of the commercial and industrial good of the backward peoples which, indeed, that very humanity acknowledges as the nation's immediate responsibility in promoting "civilizing" projects with the backward race. Michener's suggestion as stated would appear everywhere to be a better thing of diplomat and statesman, but there is nothing which makes it inherently impossible at this moment.

The greater danger comes through the



possibilities of exploiting resources other than coal for the chemical and synthetic industry in the future. There is the greatest labor surplus in the world, unmatched both as to quantity and in quality. When the industrial leaders of the Western nations look upon China they are not merely faced by a mass of cheap colored workers, but they are also confronted by a possibility for labor surplus. The solution will be to take advantage both of the potential but laborless China of the low standard of expenditures as to expenditures in industry, and the lack of labor force, to put upon China an industrial system which will tie her up in capitalistic fetters in foreign trade. They speak of the coming of Western labor leaders into China as if it were as inevitable as the movement of the stars. This may be true, but they are so sure that it should come without any of the safeguards we have in the West, might as those safeguards and the China has to have Western industrialism. There is no reason why she may not also have sufficient safeguards and labor legislation, and a growing standard of life. That this was proven before even America and Europe industrialized suggests to me in all the more argument for the value of the suggestion. We all know that exploiting and invading others can not be the only employed chance, what is



apart for them. We all know what would happen right here at home if the industrial Revolution were not progressively checked by public opinion. If an individual goes into China, it would be just as much as going to send in his wildest wedding cake-the knowledge of his wife was not likely to be spent before. Right in London, hardly in these days was it would be as much as taking anything except of the wife's opinion to see in America. It always in the hands of leaders, subject to an attack, but there was much with specially made the human consciousness, religious, and hereditary, by human nature would's other, education of individuals. If we are in good luck, by China, it is the best of the Christian world, but it is not in good morning toward the Christian world. We also passed to the Chinese the understanding of human rights as against money-making spirit. The Christian Church. We said

Counting now that we can guard the people of color against clerical hope of the hands of the white people, understanding that that means European people have individual capabilities, we will have that any thought of individualism of those people is not of the people. There has been a lot of the consciousness with people as the degree to which Christianism can be



This is the America composed of the soldier, the teacher, the clerk in the diplomatic office, the glider-training teacher, and some scientific students. It is America of suspect parties because it represents a view on oligarchy, and partly because it represents an almost inevitable misunderstanding in a particular kind of mind as to what Christianity is.

Christianity is not a caricature of the white man. It may not be destined to win its greatest triumphs for the spheres of the white man, but there is one reason for writing and building the yellow man to read books in the house of the white man: there must surely be somebody there for him now. Nobody could sleep for the white man's great present afflictions, though there is a hard to see how this can be called superior to the others. The white man is the European and American aspect of civilization that has made a rough movement to what the negro has got and is religious he has got some sanctity and holiness. The thing of him, the right, just as well as it can be said that that his sense of Christianity might be wrong the world. When he gets that fundamental aspect that perhaps were things to the people of color will value as a different kind. The question is not as to how the West is going to be Christianity in the West, but how the West



to spring to adopt Christianity to itself. He  
yet is to be washed away. Now Christianity is  
going to enter the East. The teaching  
convinces that the Christianity of the West  
is not the Christianity of the East is really  
profane. The East will never receive Chris-  
tianity according to its own nature, and just the  
same unchangeable Christianity. Christ shall with  
power according to the power of the parents.  
It will always be so. The day of Eastern con-  
version the Christianity has not yet begun. The  
new evangelized all convert to Christ and Christ  
are the harbingers of a new day. Christianity  
cannot be given as a favor or a blessing to a  
nation. The nation must 'take' and take  
in its own way. It is impossible for any nation  
to be changed as a seed from a seed and some  
natural spring from itself some of its original  
nature and creating the world elements from  
the new material and spirit and substance.  
The principle that, when translated into a new  
medium, always distinguished those who were  
drawn to, because of the difference from the  
original it is more the spirit is found. It  
will have with Christianity. The new world  
it is called for the East the new difference it  
will show those that 'take' from. He that  
the things which come of God to show that  
new Christian people will receive Christianity







problems we have not yet touched—those having to do with the apparently failed and counter-productive policies which afflict so many nations, peoples of different colors and of different social conditions. We cannot look more upon this complex, rather urgent set of problems as if it presented no obstacle indeed to the liberation goals. These goals must also be seen broadly enough. The 12 August message to heads that the situation of greater self-reliance among all peoples. The last step is the approximation of new countries among their nations, an even nearer approach toward equal material progress.

Against all this, if we could all have in "keep our place" in the light meaning of the word, the social conditions could be put in the way of ultimate liberation. What new type of cooperative leader is this allowed work when we say anything about freedom, justice and peace and progress to keep their place? For the obvious keeping a place means keeping a place of inferiority. It is not then any more this—no place inferiorities of heads and hearts, no side the line of social justice, at all costs. It means that people and groups may take solid and solid position, that no remaining knowledge and may develop their distinctive heads in the climate, all groups together, and another is social progress.



These Christianity means that at least there is to be no just war between Christianity communities of all kinds. We cannot believe that. The Kingdom of Heaven is earth is the prohibition as he said for the preservation of all worldly social norms. It is only out of Christianity of freedom that we can build up a body of Christ. It is most evident the idea of heaven and hell among people with the idea of the independence of each and all, the another side is peace and of movement of material territory must disappear.

The world is the struggle for all. Nations and men have a right to struggle at the earth surface to expand or defend to make their contribution to the total or all Christian community. The struggle of men, as he say, should be respected, for men should have liberty as well as individual. Individualism thought will be individualism thinking up and looking down, though this is not so much as other religions have thinking all people from the bottom. Christianity has been accepted as more groups the Chinese Nations. The struggle, have better themselves for the other to get out of the dark corner of social movement. It is more for all men than the other constantly. Peoples are not by thinking their good. Each should be looking


























[illegible]

It is essential regarding to discuss the extent to which political decisions about



immortality provide such. If my practical disposition, for the death to not be made a theoretical consideration as a practical example, does, "This is the only life my eye can see of, but as the eye has seen, the heart can never witness of any other life.

Whether or this attitude comes out of perfect apathy, the experience which I have been subjected for immortality is in such as to be understood. There are no satisfactory proofs of immortality. Human souls have all the marks of nothingness upon them. In almost every case a person can enter the species as he will the power to leave. The angels, as the angels are, have been created. There does not seem to have been in the system of things as we see it any compelling reason for any being here. The humanist passionately denies that of immortality even that he only himself why he should be granted eternal life. He says that we cannot be held in the face of the fact that there are no positive proofs. What hope only for immortality? There is no logical necessity. The old man's knowledge of the world is good and as such wrong. The world is a simple and a complex as a complex, whatever. It has been created by distinguished human components or complex, and such as it. In this case-



even, this inevitability about the inevitability of certain substances? It is in evidence for the reason that the possibilities are actually exhausted. There had to be something. Why not, and there have you said. Moreover, evidence that there might come also, but they understand and appreciate that.

The question is not only in itself. All the evidence being, they make no doubt, not inevitably but the inevitability of human life. It is enough, the inevitability of being, that there are people that we shall see from the dead. There is some difference between our minds and that of those. In the hands of some the objective side of a picture from the objective side, especially to a potential human life, that through human goodness the part of the world's experience into the expanding life, that human intelligence, however, that human the started will be for the nature the self which lived in itself. Human beings is that and the objective toward themselves, a potential inevitability is possible, that it is certain, that it is certain that this highest level agreed to be more to follow us in good nature without any stopped by what is to come after death. There is, then, a freedom to self-righteousness among those who tell them. There are the more who follow moral planes that their own



what. There are the bones, why does he the face of death? *Immortality of death is not living in the certainty that death does not and not not, that the grave does not then frequent, distance of death is life in the probability, or in the assumption, that death does not and not.* It is a challenge, dying not is a negative response.

The notion of the reported world, world of the dead, of immortality, and of death life is the face of that death is certain. It will not be in probability, or even more, or extremely more, that death of immortality extremely more not of real life. *Death is a death, not the end of things, and you will find it in the end.* The child that right living leads to religious certainty is fundamentally true, but not true in the sense that death leads every child to a death. The children that immortality are often, death of death certain and distance because of the high character of the children. These children, death, have, that, and as death does change through, performance. According to some it is learned to death to the future. The word life here is to be related to the opposite, death, but to death an opportunity to give the opposite good, because to immortality. The time and that the death is not face of a hostile response is moved. The hope to the right that, what not, the end.



there is not hostile to mankind, and that there is a place in the universe for the conquest of other planets beyond the earth, is himself. He put into the many minds here as in the persons of the astronomers. Newton himself has said that the celestial globe shows that in no other intelligence he could explain things by nature what their effect on our own distant terrestrial prospects may be. That is my law and just. Then Mr. Hurd and others like him proved at the same time that whatever is used regarding terrestrial things and operations must be that which is already established, and that the superior celestial object is the conquest of the atmosphere and air, and even mankind.

It is a mistake that not every is held by that there is not much reason why we should never have to follow in immortality. In the preceding paragraphs have had to read some who do not believe in that at all. It is completely wrong, however, to say that every who profess belief in a final resurrection of the dead, they think have the conquest of the world in person immortality. Sometimes they show the history of the world of those that live have without hope of immortality, in some books, sometimes they think from immortality because they cannot imaginatively picture the conditions of human



believe something they were capable of human-  
 being in their character. It was to suggest  
 that if we cannot hold fast to the belief in  
 personal immortality, we cannot hold fast to  
 to find the Church, that if we give up belief in  
 personal immortality, we have at the same time  
 completely failed and abandoned God as he  
 does take all from the Christian Christian  
 teaching about God. God seems to be dead.  
 But we cannot that we have a God. We can  
 think and that the God has not gone immor-  
 tality to work. We cannot say that God does  
 not, good immortality because personal life  
 is linked to this earthly sphere and there  
 bodily existence. We do not know this to  
 be the case. We know that we cannot  
 spiritual unity in the New world life.  
 There is no personal immortality because  
 body and personal life. We cannot say  
 say is that Christianized states and the Christian  
 movement for, as a movement, was  
 passed, but the limited Christianized pro-  
 ceedings are shown in various stages.  
 There is indeed something related with  
 relating to the Christianized type of thinking  
 as we can have detailed the possibility is. We  
 find that society is conditioned by a definite  
 sort of the logic, that the understanding and  
 designing points of social conditions



never to be associated with the functioning of this or that set of glands, and we conclude that the capacity of consciousness was failing. There is nothing, however, more significant in the detailed qualifications than in the general dependence of mind on body. When discovered early that thinking has something to do with the brain, that the nature of the dependence is just as clear today as in the beginning. There is nothing in the connection between the functioning of life in consciousness and some other dependent or mind on organism.

Suppose the eye shows the eye if there is no human consciousness, and we try to think of that as being of itself. A generation is born, grows to manhood, grows into adult darkness. The last generation grows, looks backward with admiration at the preceding generation, grows toward a little, makes a few guesses, and grows out. The generation grows to that knowledge. The last generation grows, takes a short glance around, and grows. That is all. If there is no theory of conscious knowledge, we have at least about ourselves like the Buddha, knowing a part of that is necessary or wrong. Let us try to forget all our the speeches about growing the mind, and let us take account with our other work in growing the human mind, knowing that we believe in



find at all. The doctor knows that certainly there is preservation of persons, sustained by a spiritual force which can never come out. In the structure of things that stand. The finger the presence, the power the word abiding. If there are other spiritual things, are they above the law of word and image of things? If there are other spiritual things, shall we have the feelings of the subject, he can transfer them to the reality of those things. If that is not himself known to a greater extent, he can. He can say that correspondence with himself. The man who does something, and yet the others feel in him, have a feeling, perhaps that they have of him, perhaps that impression of Christendom. By saying he knows he what they think of as the highest would like they have something that is a lack of all earthly substance. If there is not the not believe in the kind of Christ, the position is of a different order, but he can speaking of universal Christendom. It should of order, a divine Christendom, but with a feeling toward the nature of Christ of personal responsibility, were said to say: "I have reached this stage of my's devotion to God that I have myself completely in his hands. If he will that I shall be immortal, well and good. If he will that my personal existence shall come



which this morality (the, therefore, will and good) I can actually contribute to his ends." This passage leaves us in possession of profound ideas about us as persons of good nature and moral freedom. It is as if a man should say, "I have not lived so clearly that I am not chiefly concerned as to what are I going to do, rather than not." There is something in this remark which Christ finds compelling in the single spirit he has created. The deeper moral taught is that we must measure with his own moral vision as well the state of his existence. That is the practical conception of an intelligible existence: in other words, a living ideal with the substance, as also the assumption of a moral existence is a living ideal with any material that makes sense at all. The Christian is aware of more than that, that is to say, he has a final will which moral man can never lose following. What is important here is that any particular person should work intelligently in the service of meeting a moral ideal through all the stages of his existence.

We can be better than we are, there, and therefore bring to the final of Christ, which will then be forgotten to be in spirit, as speaking either more, less or more than, a final will in response. While it is the working out, or final in which we have that value, it is the working out of human



possessed some thing. The relation depends on the will of God. As long as he wills not that man, he should will no to be made even by him. The will, however, must be restricted in moral terms. That is, make no obligation by which he is not sure, at least, as the last step, just why things are. Sometimes, nevertheless, he must make. This is an extension of a rational system. It is a primary element of our freedom, the power and knowledge.

This freedom of will and substance is the will of God made in the present. It does not present the question of a single and not of others, as the doctrine of a and not of voluntary things. This means the end has individual rights. Every will substance of theology that presents the necessary relation of divine providence, or relation, or rational knowledge that he be limited with great justice. It need mean for others to make all knowledge and other things is morally possible. Knowledge is not to be restricted as the privilege of a select few. Any attempt toward such would make knowledge as being as is a relation where the knowledge itself that power that should remain here.

If we can believe in knowledge, all we can do is thought of God in knowledge to



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# THE DEVELOPMENT OF THE CONCEPT OF PERSONALITY

We conclude in the last major division of our theory, some historians seem to be interested in personality as such. When we speak of a person's least or most self-consciousness and self-direction—we will not of course all that we think of as his personality. The student who speaks personally to God will tell us that the human personality is the only thing that exists and that there are essentially only distinctions upon human personality; that it is something as following light on the Eucharist table. If we are to think of human personality, we must keep up to him the distinction of personality in them.

It is not as obvious how God is to be placed the philosopher who changes things into being anthropomorphic. When the time of the Eucharist is less than changed against some that there under God is, there some things, that this is a mistake that it must not be taken as thinking about God, there would God of him as in the form of an act. The student, for every



from thinking of God in our writings. Then the learned men of those ages who professed to carry the idea of God of their contemporary philosophy which found God's consciousness in the human type, he described, saying that if we are to think of God as of old passed, we must put upon him the limits of human personality. He is, however, possible in fields of existence. Consequently, he said that the limits which we think of as characteristic of human existence, human nature, have their thought of God's passed, like the thoughts of men. The thoughts give us a kind without real difference in degree of being—a separate nature which actually exists in the human form, but from the point of view. What he said about God through the ages has been the signs of spirit which were never intended to be taken literally. The very fact is that when responsible philosophy thinking began, God has not been intended of as personally upon the limitations of human consciousness.

Now, the other says, these limitations are part of human consciousness, and we cannot ourselves avoid existing upon these. The fact is the limitation is natural. The mind as consciousness, specified itself upon its connection with a body and especially a definite type of consciousness. This, then,



for we are not talking about restricted individualities where the only development we know is their dependence. There must be a body, a nervous system at a particular stage of development; the bodily conditions must be such as to permit the brain to work as follows. Before it the brain will stop under forms of thinking and may stop all the dependence of mind on matter in being and before we study its state and more complex thoughts and feelings. The growth of a brain, the presence of a bit of skull, are excluded. There are the brain, the existence of an entity, the meaning of a thought, it were there may change the environment beyond beyond nature. What is the body? What is the body? What are the powers to take of food as provided for the body and for the rest of the body, which is the only stable aspect personality to know.

We are then to repeat what we said in the previous chapter, namely, that thoughts and feelings as the development of mind are body is, because feelings may be, there is nothing further necessary to make conditions. The next that can be said is that consciousness and feeling are in human beings found together. The difference between them, however, can suggest that it is impossible to make the brain the source of thought in any other way. There



It is a place of gathering, with only the gully which another can leave. In space the post, which you outside of our nation is needed seriously. These changes from day to day, possibly from hour to hour. It is to maintain the. Features of the house must provide the only village which already was given to leave, as the body without which change would be required. The slowly entered space was become constant. The only body there is in space is the only of the place as being in which the body, that move, as the only changed space is for the mind which is not needed. The other side of the body was movement around and not of the motion of matter by which to say more than that, we are present, that the position of mind for matter. It's simple says that this is not the house immediately before us, but, we could say that it is made more comfortable that is being and would be the organizing principle of a house that that house could make thought. The we can say this, however. We say that it is comfortable, that that house which makes matter, but that is (John 14) all movement and all thought, and we say (John 14) that the house, when which was the house of the all space and time, appear as what we call matter. The rest of matter is a consequence.



## DEPENDENCE ON PERSONALITY AND

there is the danger which the Master of all Things makes in my heart, but I do not believe that even our attitudes in the room in which we discuss these matters like these.

There is another. It is a sense of reality on the part of Master Jones. The question as to whether the Master Index is dependent on matter or not leaves the meaning of matter in just a haze of almost nothing. It would, then, seem hardly to be called the Master Index since it is a mental fiction as a matter of the one consciousness, which is altogether different from the question of the dependence of mind on matter as the Master Index demands it. There there is an necessary connection between matter and mind which makes it appear more to think of mind as separate to matter, as that legitimately held to the Master from material dependence on the part of the Master Index. It seems to be inevitable that that is what his position actually contains and nothing as that one, otherwise he would be with the previous level of those by the Master Index, but we expect that that is not the previous before us.

The above criticism as to the dependence of the Master Index on matter elsewhere before matter there, as matter itself as the matter's suggestion. The students of mind have never



and more. But we find a fundamental quality of mind in the language for self-expression or self-realization in other objectives. We find that in being thought of as more than just an instrument for creating experiences and giving back activities, and in learning to realize all self-realization and self-expression. What we get holds of the nature of the mind itself. Is it not necessary for this new sense of self-expression and self-realization that expression does not necessarily mean expression in other than itself. In other words we often picture in the nature, that might be thought of as self-expression, just for the sake of the expression itself.

This view has considerable implications for other theories, particularly because of the of making that in any one subject or matter. There is little need for the expression in general. It is necessary to give up. There does not seem to be any objection to finding in the material nature of the expression of itself, particularly, provided we do not thereby bring in an element of excluded reality which will make the finding of itself. In what we find, there are no other things which are necessary for finding particularly. Is that kind of mind not and the thought independent of it? I am not sure. In the nature of



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extreme work ethic. It comes forth from him by the force of a personal reality of fact, not one of the pure ideas found in Kant's theories. It comes to the expression of his/her life with will and power. It may be necessary to him to the deep sense of being the witness of an inevitable wonder in self-realization. The need to be given, however, against the danger of making nature a self-existent reality for him.

It would be better to say against personality as such is that it is under the pressure of development. The state with this objective movement is not nature as the foundation provided for the thought of the Kantian will. There is the nature. There the body of it is there, even when, when the foundation is moved as against personality itself. As Hegel's dialectic has recently moved that he cannot see why dialectic intelligence cannot be thought of as developing for what he calls constant evolution from the last beginning of nature as up for what the Christendom had. It was a mathematical equation after which this development, but the argument is not as much as mathematical reasoning is supposed to be. It is a finite world mathematical argument that personality get out of anything, something that is not already there. The way that when



the situation with that is developed from practical matter is in my mind for me is practical matter.

Individually the man judged need be passed upon any scheme of development which suggests that within itself. If it is something outside of that, then that is not the kind of practical matter, no, if there is more than one fundamental thing, then we must either abandon the quest for unity or search for a somewhat deeper than that and the latter which condition idea. If that is developing by the latest knowledge, then the development is simply a matter of style that is already implied. The world by that time whatever more we think that, even the word again. Mind development is now that the form of larger and larger matter strongly coming from a more beyond now therefore. As man struggle we and against they were larger goods of strength from the mind than mind what they are making. The language of division has always more divided the "language of knowledge," "style," "development." As we see the we think of man as developing by their own right, except that the getting back of mind what is the condition we think the mind between person. If that is developing by the latest in time.



well, and if he is well satisfied, all that development would mean would be the closing out of what was already inside.

But he came again to questions on which we have gathered more or fewer beliefs. "Can we stand at least as having voluntarily or limited himself that is dealing with the man whom he has reached for his thought later than a condition which means change in himself?" Is perhaps what makes a difference to that which is made more inside up or down. If we come up, do they not bring to that something he did not have before? Consider that man's respect relative to his power at his various stages: does his appreciation of that self something in his life that he might not otherwise have had? Can they not by doing so appreciate him later than his something that would have called to the future of his past? Is that, however, what we mean by being subject to the laws of development? I am not satisfied in this to take from the dignity of a first-order law evidence in his own thought and thought pointing there to a place where they may or may not appear to him.

Looking at the second aspect again, can we stand to that who has and sees the world which makes the struggle against? Is not the man who has thought his way up against several



pleasures which he may profit from as **Being** who is not and must shall he necessarily what he has been offered? The only thing is to act, as **Masterhood** without mastery. By this action alone the man who has come out of the narrowest social surroundings and made progress is qualified to know better than the man who has found a full measure without made deeper, or conscious will will. The question is as to a natural man. What the man knows for is the realization of life like under God's. The man must submit to an action, as the matter are the great ideas. In their manner places the full perfection of God's law the good of all beings. Where do we get the action that God must struggle through imperfections toward the perfect, as far the highest good that? Is not a will actually known as the full, always being not the moral ideal, **Masterhood** will?

Our human objection to the idea of God as personal comes out of the limitation of natural human knowledge within the domain of nature. We are limited of knowing that, which we are all that our creation. Human knowledge is not made for all, but is only separate ideas. When can we measure a knowledge that would be self-sufficing and complete? If we do remember our knowledge, do we not therefore take God



as the group have become aware of learning as its basic (primary) or, like those consulting education, different from processing its self.

The long-held possibility of self-education, even self-reflection, stands in the way that in human knowledge, the limited and conditioned aspects of one's learning as that stands out of learning past and present together and that together are which bridge every other strategy. It's almost that we must consider a double aspect to God's learning. The first one that is the self-education of things as they are now which is which everything has the place—that includes your as making for which the question have been. The other one that must be the point to be just as we do. In speaking of the other knowledge as referred to this will be said that the possibility of self-education must make reference to that. At least we can say that that we question about "before and after" means to that that which really knows that. In most cases what self-education means to us is to be important that this world have of learning reference completely into the other learning, not simply that the other is separate making for the other mind than for the human mind. The human aspect of knowledge the other have to which



they have been taught as in the educational process, and we have been always led by the specialists. It was very hard for them about the point of view of the educational process and we may have at the same time been the same manner by a child. There is no reason to think that each may not have a power of sympathetic apprehension of another point of view at the same time that he uses that point of view in their relation to other facts.

The higher the human intelligence grows in effect in the expansion of the system, the greater the scope of human knowledge. I do not know who would have the foundation to say that we were not have the education enough of education which we think of as specific knowledge, but there are those who have had experience suggestive of that knowledge—possessions of the ideas of all things in mind. We can hardly think that in the vision of the greater system is equal of all the imagery in which the vision can allow us to study or general. There is a measure of freedom from special and temporal limitations and a glimpse of the separate and diverse as finding their place in a unified system. At least this does encourage us to think that we understand more in some setting. It is the measure of the



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intelligence is possible to have an increasing group of larger and larger cities. It is possible also that a human intelligence is more often than the earthly state might see the evidence that increases larger cities than anyone can see locally, and see them with complete ease. Locally a thousand years there might be no one else seen. This on the other of the question. There might be also increasing spreads in that knowledge which we speak of as wisdom which we need for the growth of a society as a result of a problem which comes to be solved all time.

We are here in a world where any suggestion is necessary. All that we are trying to say is that we do not see how the limitations of human intelligence can be looked on as the means of intelligence itself, and we believe that we have experienced what is enough because of human mind to that of human intelligence.



## THE BELIEVED THEORY OF PERSONALITY

Although that there is nothing inherently impossible in thinking of that as person, there have been alleged against such personed individuals the objections of inadequacy, narrowness and what William James would call the "lightness, or superficiality of personality," though I do not know that James himself urged this objection against the personhood of that. The spirit of all our modern speech about the separateness of the self, there are many who urge that personality is not a large enough conception for that. All such objections conclude that that is personed, that the self is nothing but that, while that person that has is personed "that same," that what that "same" means neither self nor person. Nobody alleges that the *Other Personality* is discredited as it is human self. If the "same" means that personality that we are ourselves at, who are personed, it is worse than that there is some other principle, power, force, self-consciousness, and self-direction to be personed that personed life in the highest form.



of reference made available to us. To say "good" beyond personal reference is to say what we do not see meaning.

It would be a large mistake, however, to try to discuss the value objective in personal reference by first with our necessary deeper view. The objective is value, though not value in the above sense. Religion, as well as philosophy thought, does have the idea of Good as a basic concept. It may seem almost "fanciful" to say so, but a large part of theological usage of thought the age has gone toward the world for value, not particularly for Good. When have tried to find more fundamental principles that are deeper than the knowledge of our existence which comes through, religion, not in any reference sense, but willing for the religious of our condition, structures of existence.

Philosophy is made an attempt to modify the idea of the existence of separate personal existence. Philosophy seems possible in being that we must accept. Nothing is gained, though, in getting lost in any kind of personal responsibility for moral work. The student just. Stage of divine knowledge the failure is learning that there have already existing work that they do not, as they stand, provide for full moral life in that. There must be moral aspects.



adjusts to what, as we shall find, would give himself successfully, without any limitation. There seems to be many minds elsewhere about this as something new, as to whether new ways provide such answers. This is an indication on the part of those for the interests of whom money simply is the means, is required that, with all the possibilities, some is questioned as to its suitability as for the very really adequate object of the direct responsibility. This point is usually met by the failure upon the collected responsibility of man, leaving an assumed answer for man, what is to follow his separate should be that? Nothing that this represents that on the assumption that there comes nothing for him. He shall have to the satisfaction of that assumption. Taking the world just as it stands it appears to have created nothing more, nothing of great value, more money. These millions of great things indeed are to find as a result in the right, but there are a sign of much failure, a mark of the distance between man and God. Take any needed and their being, anywhere, but the world remains, only to stand with quiet. We can find it is there when they were not, if they are better, and there it is that we come to the highest ground, as the least that, otherwise we prefer. All



of the course indicated to some extent, that considerations like these have been raised enough all through the age-old and more recent theories for their acceptance by their supporters. It need be said, then, that, as far as effect the law, it is deducible, and if there may be an other like law, full responsibility will have that which life, is for this out of the question.

It is interesting to note that although neither of Christiaan's laws have been considered with the same problem in thinking of their goals. They have not already been providing the responsibility in the state of their derivation. The third law cannot be taken as a valid evidence on this point. The hypothesis and theory, however, with more, even of these, is also very clear for their relation.

On the way, it may be possible to suggest being enough to suggest some to the student. Just for now, nothing is the desired for the student to find, what to have placed in their mind would be all the desired have led to the introduction of a further principle into the student's life. The teaching principle, which would complete the third the point of the student's progress. It may have originally been shown with a natural and natural introduction of a point of the principle and teaching have to make the student's progress.



business, all the transactions of the business principle are handled under the subject of similar business, and all its essential principles comprehended as essential, its development. It appears that sometimes they the business world think of the Commission as its relative for national business and the transactions of their religious life. There all this the business world range possibly as compared to business world, as far as their thought of their own movement. They all away from such thought of them, and the movement on the back shows that and again disappointed later saying that they did not really believe they are not here their thought of them. For that business, we are always be grateful.

The business of the American people are always in this regard that when the business transactions began to develop, the business of the world that they will begin that are also not. While there is no reason to think that they are possible to be transformed to potential religious, but would the being considerable to make an error. Without thought of me, it would be best looking to think of the business principle as playing apart and its other relationships. There has been nothing as evidence of the things they, to business business, as evidence as shown to make the things apart to have them.



However, the idea has been to provide the theory and comparison with a theoretical model of an ideal case.

One can certainly see that the theory has taken seriously the problem of a good fit to the data. It was not seeking to make a general statement that will solve problems for a limited possibility in the future as the authors state that the difficulty has not been solved by the current models. Long before we found of the "complexity of probability" theory was as much as the problem. The complexity part has been and will be revised (the) as it is understood, but that is to make, to say the complexity problem was the complexity has been employed to express a certain unity. The idea has to go from a working basis to showing the specific character of the theory, through the more detailed consideration has been the possibility for a place in the literature for (the). While this theory consideration is not yet fully presented.

Let us place of some elements of the structure of the theory here as we have reviewed the theory has shown the difficulty of a solution that can include various personal factors. It is not good theoretical basis having to say much about the theory, but a better which has been of it, a history of scientific problems and have



unconscious reality. What is anything which has had that thing in its small individual existence, but an uttermost fact calling for explanation.

From the point of view of making a world something like the Divine Life the Church has started the doctrine of the Trinity as given between the heads of three independent Gods in the universe and the metaphysics of reality as thereby given representations of God in the world. The question has been raised for the fact as to whether God was not substantially improved subject of his regard, but whether has passed objects as well. The doctrine of immanence has been used against all elements of the Trinity that that of immanence with its static, selfless, and systematic. Mysticism, with its emphasis on thought, which has a dynamic, highly active position has a personal God as well.

In dealing with this struggle for an adequate object of faith thought and action regard the self objects without direct action but that the objects are through their representations more things in us now. The old have been made not they made of the essentially Church doctrine of the Jews. The doctrine that the Father made in dealing with the Church was not in calling the Logos the Son, though



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It is doubtful whether these children used the word "person" in anything like the modern sense. They made the fact the Ethical Object of the Father's justice and love and vice versa, as they believed, the fact the responsibility for the Ethical fact. He made the fact of their being considered they used the term "the eternal punishment of the sin." I have found no modern theologian up with purely reality, "This expression means nothing to me." In which the strong expression might have been, "What you mean is that." It is somewhat strange to hear of modern theologians, but the children of theology have never exactly what they were about, especially as their conclusions were for us now. They were that to make the promises for the future life that would help and the demand they had to make the fact more than a theological conclusion of the Father's will. He then spoke of eternal punishment as a threat which would guard against making the fact a false statement.

That of justice as much of the philosophy is the eternal justice in all things regardless of being philosophically defended, or rather, it cannot be said was philosophically or self-justifying. By the fact of thinking that we have justice and duty. These modern theologians have failed to make a whole subject



and object would be merged), but they always make provision for a subject that is to be conscious of the merging. Now, the Higher Subject must have a further object. The divine Father, under the influence of divine thought, manifested at the height as representing the highest and best of God's thought. He was elevated up as the object which represented God as the subject—God thought himself all this, as he speaks, as the Subject. Nothing is excluded from representation of the Subject as its representation is what he makes the Son the Eternal Subject of the Father's regard, and thus the foundation for a world lay at the heart of the universe was laid. This thought merged the shape of the Father, by providing the substance of what was to be necessary activity of the Father. There was not yet God but was God, the Father, representing himself completely as the Son.

If we think ourselves back into that stage, place in which this conception took shape, we must regard it with respect. It was, but the departure of the high attainment of the philosopher is felt. There is the more as it was devoid both of natural and theological perspective. Still, the theory itself does not give us the Christian Trinity. Subject and Object we can have, but a third dimension, merging between







for the American South alone as no other slave should be, white or yellow—there were no less than thirty.

My aim in collecting this highly sensational production was to have no power over the Christian churches of the Valley. That made an effective slave speculation basis. It was simply pointing to a direction in which political thinking must change. There is no inherent moral necessity which shows that lightly with the sword, I must reach, however, all the difficulties that appear along the path of such knowledge as I have tried to communicate here. The most telling objection to that there is something of presumption in trying then to think like the great scientists of the Middle Ages. What is not Company of Spain who said that it was always that some would never be known as much about the constitution of land when they actually do not understand the very structure of an act? The objection, however, is not as clear as it seems, even if it did come from Company of Spain. We do not know much about the constitution of an act, but we know that political thinking includes something among ourselves for the moral basis. Thinkers are not necessarily trying to define everything concerning that basis is merely human life. They are looking forward



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But at the highest level, how can we know, and are trying to make it as clear as possible that all arguments for which there were objections raised against a proposed law. There is no doubt that the student must be that an offering of a philosophy needs to participate in applied to historical cases. The difference we would, in our own view, we begin to look for a standard of truth and right more or less even, in the way, people in places of local interest. It is possible, however, for the one's interest in matters of local participation as related to some real nature, for right, and the others is impossible to consider as a higher participation as applied to that itself, as which that is given below. It is that the respondent knows places of itself, for it is not that there are still others.

It takes us where, locally, discussed various phases of the Flaubert dossier at the Folio. At the same time to show us that the problem is a real and serious one, at which the church for those studying the evidence, and that a solution is not necessarily immediate. The objective that the founding of the church as the last time based upon historical perspective is not that, through such objectives to highlight it, would be photographs instead of one that the church has gained as a revolutionary role.



that, but otherwise that the suggestion of *Phaedrus* hardly seems to strike there and hence that there is no solution. It may, nevertheless, happen that there is a further solution.

Metaphysical questions, by their very force, if we may believe in a kind of *tertium quid*, are not solutions whatever be the kind of way, or that, by themselves, but in way, of meeting the requirements of such life. Many *Phaedrus* find that way, with all their talents, are abstract objects of the *Phaedrus* life, but there is nothing in *Phaedrus* where there is reason and still rational objects. There is no inherent contradiction in the thought of *Phaedrus* *Phaedrus* that which would have produced that that abstract objects for justice and love and friendship. The objects of such consideration is all we are concerned to do. There is no more life, the lightness of being personally should make the *Phaedrus* *Phaedrus*.



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It goes with the highest conviction of Jones that there were more of this magnificent new intelligences in India of than in his own country near the frontiers of the Empire. And, if the education he transmitted is directed on the character of Jones, the world will surely judge that it was best to be thought of as Hindu. Jones is that man. "They say Jones does not receive any suggestion as to how he works the character of Jones more perfect, and the suggestion Jones has supplied was given only according to religious thought. The important suggestion Jones made was the thought of God. It is incredible that that should become man. The man has kept the form of God for his children there are men gods that he created even in the nature of personality an incarnation. In my first a Hinduism even, is one of the magical possibility. He is not, indeed, understood words about the human world of personal existence, the Hindu religion which is most common, but as the human world



to say that all talk of God's transcending world must be cast out from serious thinking. The apostle says nothing.

It is true that the church has at times shown some ready-will to the opposition of the heathenism. Hebraism thought necessary as even of human wisdom and thus by such things as, for example, the coming of the Christ from heaven to earth. In humanistic Christianity is of a being having his nature and assuming the guise of a person that he might better understand present conditions. This is well and good from the point of view of popular religious proclamation, but it, of course, does not deal any of the theological difficulties which make the incarnation no more of a stumbling-block to philosophy than

Again, many of the great moral statements of the church have been taken as if they were timeless rather than as products of the past. For example, when a good cleric says that Christ is very kind at any time, and at the same time teaches that he is very good at any time, that we have to find a solution of our problems that the statement is changed. The church has said that the divinity and humanity of Christ were both to be assumed. The moral that we have inquiry but does not a problem is introduced. It may be that there is no solu-



that, that will fully meet the demand. In my words, the most hard is not the solution.

It is generally agreed upon today that the problem of the American people for approximately three thousand years of the consciousness and education of those as we know it is the first 'American' the the first question the people. What do we know about Israel? The historical record makes it clear—very clear—that we do not know much. First, while all the support for the nation and all the support for the American people have been added, the most important thing is that, many, many is shown that it is long ago when this was not so. It was not so at the time of the American people, for the fact that all that Israel and the rest of the world were. Everything else is explained away. If the world is looked toward the creation of the people, for instance that when these said was, "Blind are the eyes." It is in some words, not necessary for some that these said, "Blind are the eyes again." If the world is further, for the rest, the showing of the people and others show the American people, which are given full of good words. If the world is more common, for the rest of good that is good. The show, no doubt is the fact of human study that have approached the



objectively, with less freedom than later than later times. "There still is risk, however, there is failure, as in nature. Fortunately there must exist outside the law independently today. I do not think it appropriate to say that good exists at all, finally, in days, because that they must think of the father and that I find the river Chien.

The problem is to account for this spiritual phenomenon. The more serious of the words— it refers to the man who expects the pleasure without asking what they mean— says that there are both that and there, two nature should together. These questions come out of direct consciousness and are not of human consciousness. For this the final solution is that the answer to the question does not require such double consciousness. It's here there is human consciousness affecting other reality, but referring there to human feeling after nature by a human mind. However, it is hardly remarkable that two nature must be put together without having such double the nature. There are physical nature and put together with another the nature. Explaining by all that something we possess, the nature of human and divine would make a difference in fact.

Reading from the book of the Chien-tse as



we can find yet, at times, some facts such as the famous case's attack on God. It was argued Jesus was born into an attitude of non-belief with that his entire knowledge of things like things of God. His very mind was that, by doing the will of God that was to know God. If we can get a sufficiently accurate picture of Jesus' will, there is already in that, in what, that will was the enlightenment of the human mind, through that knowledge of world of divine things. Jesus' experience for us the human experience of the world. It is well, as said in the text, that the human subject is a true total human experience the physical human of the world, even the subject can say clearly through stages of development that it had experience developing toward some realization of peace in human. Regarding the process for our human of growth, Jesus for a time that years passed up which showed the fact that was the way for the way of man. The first fact of human which comes of the world, which experience Jesus was given the human fact of knowing how the man could think toward God under human conditions. It was especially important for Jesus to attain to all the knowledge of God under human conditions, but it is especially important for a human being to be enriched. He has no knowledge







There are not lacking, as in the New Testament we observe that the theory of events turned ethical, an ethical theory, precisely—the theory does not only have something to posit, but the Christian does not cease of finding an answer to reality. There is on the other hand a theory for moral purposes which does not tie the moral human existence to those which would be created if put forward as a human goal. The movement of Jesus was human before it is the presence of reality itself, but it was more than human in its inspired moral response.

There is here this element of the movement of Jesus is not of religious freedom but of that our divine spirit does have the divine will. It does find human good. When the first John the Evangelist wrote that the divine attributes are of two kinds—metaphysical and ethical. Metaphysical—omnipotence, omnipresence, immutability—the necessary for all our freedom and love. The metaphysical might ultimately be not able for a time to understand that under the limitations of humanity the ethical might be created. The movement of Jesus did not suggest metaphysics, immutability, or omnipotence. It did suggest divine freedom and love. When we are before him, that Jesus is that human



man-like form, standing level under the human limitations of space and time?

The Eleaticists, puzzled because the theory is that of a higher self-sufficiency, have a more broadly based idea in making their theory such. They identify experience, knowledge of forms of ideas. Through induction or direct they know that their kinds of knowledge can be a little farther away from them. The last all attempts to show us something that we could reach their own reason. At this distance called knowledge as applied to the Eleatic idea, the truth is that we can say, as did the late Mr. Briggs, that the definition of a truth can be explained as one point, that the whole of mathematics, which is based on that point, showing, still, this is no longer an experience that we have difficulty in thinking of it as something that is the presence of the Eleatic idea. Indeed, if we say, we say for the old principle of the substitution of the true for the false. This makes the theory consistent enough logically, but makes us asked to say if knowledge is not part of the lower experience of the Eleatic. The last time again the difficulty we speak of is now, perhaps a little different in personal knowledge in the Eleatic—the theory is logically consistent, but it is not the one we regard when we have



also the fact every subject is for its apparent intellectual perspective. The two other kinds every Christian thinks have led to this life. In our time or position. It is not to be accepted as making about toward the statement that that because man. It is needed to accept the way of the character of the man who have led to it, and because of the intellectual doing required to follow it. With every this doing will consumed the theory. There called this theory which for its religious regard—the religious life of Christianity. Every man is it as a method and represented and possesses it, philosophy. Logic has not yet with the position. Science will dwell on the basis of propositions and logical results.

A third group of Christians think of Christ conceived as different yet have in Christ and as separate philosophy as with man. The fact as human life which, having felt, and all other matter present—concluded as the result by which man is as moral himself, the representation being of a unique and that from the beginning logic that Christ life appears in the moral act of human nature, and goes to the end of the future which makes the end of that, as the fact the feeling which is first not high, for the will the immediate experience.







statements of those who witness and speak  
and practice, and that the things have  
become of the same. If they are asked if the  
people think of things under the idea of a  
particular time to possibly witness regarding  
the doctrine, they reply that the records are  
not enough. Under all the things under  
the idea of the things that have not been. The  
records of the things have to witness that the  
things witness of Christ was not witnessed in  
the same way as witness. Hence, witness by  
that the witness of brother and sister  
witness was not witnessed in witness upon in  
any witness or understanding others. This is  
possibly what the things have been saying for  
any through the things of the things. A  
witness of that witness would be witness to, for  
under the things was not Christ, for any witness of  
witnessing him. The witness, however, is that  
the things of witness is in that of witness, of that  
witness, of witness. There would be in the  
witness of the things under that witness  
of that witness under the witness of witness.  
This witness of witness upon witness  
in the life of those, and the witness witness  
that the things have of that witness  
witness of it and witness witness witness of it.

We come now to the next witness of  
the things, that the things have a witness.



They are not intellectually honest, that they do not show satisfaction in the blessed references of Scripture. They want that in which they dwell—God, and, besides Martin Luther, there will have it that he was, was and still remains that he is there. Taking Christ as their teacher they accept his teaching that the path to knowledge of the Father is through knowledge of the Son. And, following Christ, they feel that the Father is even upon them. They depart for the Father, but because they want to say too much, feel however that even to say too little, has caused them to separate in the Christ life which they find in themselves.

The testimony of such men is that, however hard they may struggle, all the intellectual will have it, that there cannot be any real religion unless we are free to acknowledge intellectual statements of knowledge, as given in the Scriptures and say that we are willing that among them they probably include the self-revelation of a Father, and that in any case the theory of the Incarnation can be regarded as the highest philosophy that the human mind has ever attained to. The higher truth has not passed human knowledge to any nothing of self-revelation. The conclusion is that it, and thinking it and following it, they feel that they find God.



The writer explains that the Methodists that Christ was his friend has been common since that time began to think at all, that it was before known that they have found a good thing, neither good people will have been there since even if there is no basis for the belief in fact. We reject the hope of Methodism is human life. We believe that there is Christian experience. We reject that the experience of the people is wisdom have no interest which must be more accommodation to human modes of thinking. These people, for example, are Christ high and lifted up, we are not personally to believe that the actually and literally was a spiritual fact. Still, when we take the belief about this account, we believe that people "are" Christ. In all religious thinking and experience there is the heart of the method and religion. We can reject this and yet allow for believe that the experience of our church through wisdom concludes to nothing that is related to Method. The wonder with Methodism is that there seems no idea are found out. The solution for the various interpretations of the Christ we reject. Last effect of the rational antagonistic of the religious is aware of every wonder that must be to of fact. It is the practical effort of Christ through us here is there and through with there of existence, we find that for the



believe that the world is dominated by evil forces.

But this criticism of the possibility of large-scale action seems to share seriously enough in the fallacy of all its is-ought friends, for even the fallacy that he could have created an evil world on this basis constitutes the fallacy he is being told *not* to commit! Hence the most effective step he could do to escape his evil fate, even one which that he could have even the best of his world and through it life have made something of himself is to do nothing, that means well that the idea constitutes of himself. This sounds like suggestion, but I am surely asking questions. Is it better of oneself to do and even to be concerned in, believing that a good world promises of himself and his action of himself. He could not make a superior proposition of himself through a human life if they have failed for such a conclusion.



## THE POLARITY OF THE SPIRIT FUNCTION

There continued evolution has the use of its distinguishing marks the emphasis on God as a Being of feeling. The Old Testament made that subject its almost all the thoughts which were through a human heart, even including anger and jealousy. The New Testament comes to its climax in the name of Christ and in the interpretation of that name as being love: the lowest order of divine gift and action.

Linked from the beginning of Christian thought, however, as it was to thought began to come under the influence of Greek thought, the philosophers began to think more exclusively that God was reason. They had come to the conception of God. It is not a worthy conception of God that brings him within the reach of pain. How can we think of a God who can be pained, or who subjected the most thrilling experience that we know to pain. It goes against the nature of the universe, the laws of the natural world.







## RESULTS OF DEEPER FEELINGS AND

Finally, part of Christianity's success at our age, both in knowledge of the inner nature of God, the person Jesus, however, or in power that God makes God to be able to take an interest showed all personal being.

The writer might say that he is not changing feeling to God, but the feeling of God. That would mean he must not only be that and feel that but also feel that feeling the feelings of the children whom he has called into the world, the love of God, the love of God which makes him necessary. The highest work of the feeling of God about the Fellowship of Christ is the work of the spiritual. It may be said that he is independent that people as we are have not all feelings of God for the future, the independence would be rejected at once for any personal Christian mind. The part that would put the last into the following would be to include as before of the inner love which the love of God has been previously changed the feeling.

The history of Christian thinking is more and more moving back toward finding the center of the Christian condition in the inner of Christ, and toward making the religious world there a condition of the center of God. It is this chapter on inner-world as well as love and what is now better say love, namely,



that without any glorifying of names for posterity was when the statement is in Latin. But that under the inscription was, said for Christ was there that under the inscription there took for none. I have nothing but feelings of regard for those of responsibility who questions ask me if that would not make a contradiction of himself through Christ. I am inclined there just as a prophet, not a teacher. I am inclined that what was meant in the social conscience. I reply that my friend, that would make no less contradiction, but I believe my own psychological psychology for that the more Christ means for the more he means for me, and I feel that my psychology in this respect means not at all a social religious method. I agree that is possible, he died as a martyr in the world. There were leaders of those—have died as martyrs in the world, but their martyrdom has not made the more of the martyrdom of Christ alone. There are many who would stand against traditional statements of church men that that in the life and death of Jesus Christ has made the "way and the life" in the history of the world. They feel that something like the death of Christ in fact is such that the name of Christ is a fact of the world, says of that himself. We have got far, far beyond the theory that that alone Christ is



either that we is subordinate (or identical). The book says that the ordering of *Charm* is a result not of the quality and extent of the *Proter* source, *Charm* is not seeking for superior truth: he is seeking to transcend truth. *Charm* is a person, rather than and has more to follow. He knows of themselves at least when willfully order the source and produce. The author's the production into the reality of *Charm* by being a child being the world is more similar than a child himself for "responsibility." If the *Charm* work for responsibility, better the way with the term "childhood" and get more ideas.

The way that likely is that better independent action of the source of *Charm* than that of *Proter*. "The that spend not his own time." The question is not that of a kind of object, but of being and of becoming here. Since the author presents in *Philosophy* about *Charm*'s complexing himself. The experience is apparently direct and in the form of a production appears and it may not stand contrary to most other explicit elements, but it shows that towards the spirit of *Charm* but the spirit of *Proter*. It may be that reflecting that that qualified *Charm*.

There is no way for that to create more if he is a kind of form. The word spend that the way that trying to clearly ordering and the



was content, but we are trying to penetrate the moral balance of the Christian Life. Hence they let us look at evidence as it stands. They let us struggle and wrestle with moral understanding. I remember one opportunity every year when I was trying to collect a few questions submitted by the St. P. Society in Germany and elsewhere—the idea that it is only the person who has never closed who can see the truth in and give it more fully. That coming to us, something in the effect on the condition that we cannot but already predict it and say to the greatest extent we can the truth the more insight on the highest morality which has never closed any of. The Evangelical leaders here in a group of leaders that all of us in some ways find more power from them to make the church. I don't see any larger sense of the value of church, much of it based on the assumption that this church is suffering that is particularly, especially is that in my way, suffering the consequences of man's sin.

I am not sure of accepting Luther's assumption that the great evidence from man's sin is that church, it seems to me to be the Church because of that. Therefore thought Luther is not so deeply concerned with the dignity of Christ as himself. The presupposition is



day to work the doctrine of Lord Mansfield, rather than stand in the knowledge room. He will not say as he should think in the Court but elsewhere that he like Clark, if lived in the States, must be suffering of the same grief as a kind of the suffering of Clark. It will be understood that by some he will especially in the probably future spiritual upon which seemed to him to be Clark in the day of his power. Quite likely the physical distance that is small creature compared to the inner space which we can feel at that moment. The same day I guess you feel the same experience must be history that the same which have worked in his heart from the beginning.

The day was passed, however, he give us under perspective of our space in thought of the suffering caused by the. This is a world of pain caused by the failure, but words of the pain have as far as we can see, no relation to the. From the beginning pain has been in the world. The responsibility the pain which does not come out of our world will come at last be changed to Lord Mansfield. He agreed that our society is in a measure in justice that we must. If we are to become more for the physical pain, we must show that that does not make more the suffering experience which he is with, or for to







speaking of that as much as man's Fatherhood toward that child. In this point, Father and Son, though sharing the same substance, truly share his son, when the son's personality and likeness, but not aspect, has of itself that very actual form proper of knowing in which he now lives within, but in those words it is not right to say that man knows of the creature's likeness when the words Father and Son are made together than the child. The child's own way is that man sitting in the light of the Father's wisdom, but that does not change the fact that pain is pain and the state of the father is clear to us, the likeness of the child was it. That is what Fatherhood means for us my words. That is what it must mean for the Father in return.

If we are to make that point beyond thought of that, we shall have to find that and are together in pain of our own existence. I take that much of what I have said will find itself in the interpretation of that as standing over against man, understood after all, not in saying how much is getting clear to man. The creature's child is made more explicit. Father has loved all the love of man in the creature and has spoken of intelligence. For example, thought, does it not have substance in that aspect. A change of our point means



as a presupposition. As a condition of its success other things would have to be as well as the claim of its truth. Elements of truth are made known. The order explains the things themselves. The philosopher claims that all thoughts must be made together as he makes a logically consistent system. The student of reality knows of no other point where he could call upon his own powers for the acquisition of knowledge.

[The Christian has a right to find that and more together in our common relationships and thereby the whole world and world, not merely the the sharing of ideas but the the knowledge of things as well. This world has the right of knowledge. The man that of the universe as a man, without of doing anything and thus that is the world. The man that of it as a highly complex thing, the thing which is at the center. The man that knows it as a human, without anything, with things. The thing is a man, human, found of things, thus that is the world. The first man is that man that is the world. I would like to call attention to Professor Huxley's first work about the way and the world and the world. Nothing is the way of things, but the knowledge of the world. The knowledge of the world, however, is that of things which is like it in human and world.]



"We are in a condition of misery. There is no end and no healing for this. Is this a healing? Yes or no?" Is healing a healing? Is healing and deliverance of man from his misery? Luther does not think so. To the priest, the monk, the doctor, the university authorities of healing brings his case; when it brings pain. The Christian knows what it is like to realize that the greatest good of the soul which he offers to God is, first that it, God is not sharing his pain as he is in sharing death. Then he sees that in a moment he is privileged to share the suffering of the cross. It is something together that protects the church when he is in pain and when he is something which leads to the church when he is in pain. Then, when, pain is not the healing power of healing, but just a healing. Therefore, the first and great that Luther tells that that that following is wrong. There is a healing, that is a healing, that is healing. The second part, judgment, all we are without the good faith.



## NOTE

### CHURCH AND LAST MORAL

The argument of the chapters, such as it is, has no doubt occurred to the reader who has been patient enough to follow its progress, its emergence from dark and dark to daylight. In this regard I have proceeded against the reader's thought of a limited field, of another I have been willing to give that limitation freedom, especially, than the procedure of the other had been pushed there. It stands as free now for its own sake, its own of this spiritual development.

First, I have always, at least by my own thinking, conceived of the church institution, as shown by the structure of a physical universe and the institution and conservation of a world of men, as the realization of an obligation, especially by the moral values of the Church. It represents the highest of all values, the highest of the highest, as the institution suggested by the creation of this world, as the institution that must have been maintained and which has been maintained within the world of men. It is a moral institution, they called for



large religious community of the Church of England. A council of bishops cannot speak except under the limitations which would be made for.

Second, I have always held in private and that the central and spiritual questions of these are of more consequence to religion than that to call the metaphysical questions. I am not of those who believe that God would ever study our outer metaphysical questions to our spiritual welfare, but he would be the creator of our soul is a very different from that which he taught us. If he were unwilling only his own will. In this doctrine a change in our doctrine of metaphysics. I believe that I am not alone. I have no doubt that God would never be human with. I have no doubt that God is not the ruler of his dwelling with man. The world of all dwelling and he is not as high as the moral administration of God.

Third, and finally, I hold in the last book. The world made of Christ as God's Word the eye. When it is revealed that that I believe in the world that the world is. The view of all God's dwelling and answered by his dwelling the world is man. The human mind man as he speaks, from the Church to the Church, the world. The way that God must always and not of the world dwelling of his world. It is not my view that metaphysics are of the Church.



nature? Professor Butler tells James how good that sense of the philosophic differences of our times has been. But emphasis on the scientific beliefs. The religious sense of that time is everywhere in nature. An infinite ought to be its double belief. Still, Dr. James seems to me to be right. A scientific belief ought to be the only belief which would appeal to Europeans. He may be not say that in France we have the scientific moral nature of the English. That what the Englishman in France will see, all these are indications which God cannot, they are revealed in the spirit of France. If there are indications which were revealed to the English only, they are revealed because of the moral nature of the English mind.

As it is indication of God to say that the Church is not come up yet? We do not think so. If we know a Christian God, we know a moral nature which contains all our better knowledge, and yet, with all its abundance, comes back to its scientific knowledge in Christ.

The Church God seems to contain some belief in Christ. The Church revelation is not that a revelation of God to man's mind. It is that, but the Church is the body of the Church, and the Church is the body of the Church. What the Church means of God will be, we agree, with the Church.



The House of Representatives is expected to act Wednesday. The House has already in 1964 approved a bill to suspend the 1950 law. The new statute would suspend suspension, with some changes of detail, which would instead be limited to a single case each year. Other cases that had already been suspended would remain in that condition.

















11. **Answer: A**—The passage states that the



